

A D E F E N C E

Of the Protestant Christian Religion against

P O P E R Y:

In Answer to a Discourse of a *Roman*
Catholic.

W H E R E I N

The Manifold Apostasies, Heresies, and
Schisms of the Church of R O M E, as also, the
Weakness of Her Pretensions from the Scriptures
and the Fathers, are briefly Laid open:

By an English Protestant.

R M. S.

Frederic. Secundus Germ. Imp.

Roma diu titubans, longis Erroribus acta
Corruet, ac Mundi desinet esse Caput.

In Heresies long Chace, Rome stumbling shall
Lose the Worlds Headship, and to Ruine fall.

A. D. E. F. F. N. G. F.

Of the Progress of Religion among

P. O. P. E. R. Y.

In Answer to a Discourse of a Roman

Catholic

WHEREIN

The manifold Apostasies, Heresies, and

Schisms of the Church, &c. are also, the

Weakness of their Arguments from the Scriptures

and the Fathers, &c. laid open:



By an English Protestant.

Eden's Second's Comm. Imp.

Rome this is the case, says the Protestants

Convent, as it is the case of the

In Heresies, long since, Rome has been

Lost the World's Heresies, and to Rome fall.

Printed in the Year MDCCLXXII.

Advertisements TO THE READER.

IT is thought needless to trouble the Reader with a Narrative of the Transactions, or with Copies of the Letters that have passed about this Affair, or with the Names of the Persons concerned therein; or lastly, with the Motives and Providences which have invited in this juncture of time, to the publishing *this Defence of our Religion against Popery*. The *Romanists* Discourse is prefixed and published wholly and intirely by it self, over and beside what is repeated of it in the Answer. To the Answer there be some Additions, for the *Readers* further help, and for the further illustration of some things; a brief intimation whereof, might be presumed sufficient to the *Romanist* himself, he being one of their Learned men in Holy Orders amongst them. And whereas the *Author* of this Answer and Defence, in a Letter to the person that called him to this Work, did together with it, express his own Sentiments thereof, it is judged convenient, instead of any further *Preface*, to communicate them out of the said Letter, wherein he saith :

I Have received your Letter, and I have perused Mr. K. his Discourse, which he challengeth our *Answer* to Answer. And whereas you have pitcht upon

Advertisements to the Reader.

upon me to do it, because (as your Letter Expresseth) being the Cause of God, you durst not Trust it in every hand: As I have reason to acknowledge the great respect and value you are pleased to put upon me, so will I must needs own my own unworthiness and insufficiency for this, or any other good word or work. It is free Grace I have been depending and looking up unto for help, from whence alone I have had it; and it is the same free Grace that must bless what is said, and bring it home with power. I have sent you herewith an Answer to his Paper. The Civilities you have done to him (which I see himself in his Letter to you doth ingenuously acknowledge) may tend, I hope, to let him see, That it is our Religion to do good to all, and that we desire to do good Works, though not to be justified by them. Let us have a part in your Remembrances at the Throne of Grace, to which I Recommend you and yours: which is all, at present, from

Your most humble Servant

DUBLIN,
July ult.
1670.

in the Lord;

1710
1670

40

A Discourse

ROMAN CATHOLICK.

Of the one, onely, and singular onely one
Catholick, and Roman Faith.

One Lord, one Faith, one Baptism, one God and
Father of all, who is over all, and through all,
and in us all, Eph. 4. 5, 6. Malac. 2. 10.

First I give thanks to my God through Jesus
Christ for you all, for that your faith is manifested in
all the world, Rom. 1. 8.

I desire also to see you, that I may impart unto you of
spiritual grace to confirm you, that is to say, to be together
comforted in you, which together is your faith and mine,
ibid v. 11. & 12.

That men may not be children, wavering up and
down, and carried about with every wind of doctrine in
the wickedness of men, in deceit, to the circumcision of
erkour, Ephes. 4. 14.

Be not carried with various and strange doctrines,
for it is a very good grace to settle the heart, Hebr.

Also I do not pray for them only, but likewise for
these which will believe through their word in me, that
all may be one, as your Father and I, and I in you, that
also they in you may be one, that the world may believe
that you sent me, Joan. 17. ver. 26.

A Discourse of a Roman Catholick.

Now, I hope, it will not be deemed, but that the Church of Rome, was once a most pure, excellent, flourishing, and Mother-Church, *ut supra*, Rom.

I.

This Church could not cease to be so, but she must fail either by Apostasie, Heresie, or Schism, *Rom. 16. 17.*

I. Apostasie is not only a renouncing of the Faith of Christ, but the very name and title of Christianity; no man will say, that the Church of Rome had ever such a fall, or fell thus.

II. Heresie is an adhesion to some private and singular Opinion or Error in Faith, contrary to the general and approved Doctrine of the Church.

III. If the Church of Rome did ever adhere to any singular, or new Opinion, disagreeable to the common received Doctrine.

First, I pray satisfie me as to these particulars, First, I pray satisfie me as to these particulars,

IV. By what general Council was it ever condemn-

ed? In which of the Fathers ever wrote against Her?

V. Or by what Authority was she ever Reproved? for it seems to me very incongruous, that so great a Church should be condemned by every one that hath a mind to condemn Her.

VI. Schism is a departure or division from the Unity of the Church; whereby the band and communion held with some former Church, is broken and dissolved.

VII. If ever the Church of Rome divided Her self by Schism, from any other body of faithful Christians,

Christians, or broke communion, or went forth from the Society of any other Church, I pray satisfie your self and me to these particulars.

IX. First, Whose company did she leave? Secondly, from what body did she go forth?

X. Where was the true Church which she forsook? for it appears not a little strange to me, That a Church should be accounted Schismatical, when there cannot be assigned any other Church different from Her (which from Age to Age since Christs time, hath continued visible from whom she departed, &c.

Conclusion. If the Catholick Roman Church was once the true Church, she still remained so; and therefore they who have departed from Her, are departed from the true Church, and so are out of the way, &c.

The usual colour of believing more or less than the Church alloweth, is vain and erroneous, inasmuch as that very Christ which stored Her with knowledge of Gods revealed Truth, and with power to convey the same, hath also endued Her with infallibility to convey the same justly, without danger of miscarrying against Ignorance.

Mat. 13. 35. To you it is given to know the mysteries of heaven.

Mat. 5. 14. Against darkness, you are the light of the world.

John 14. 16. Against error and falshood: I will send unto you the Spirit of truth, to remain with you for ever.

1 Tim 3. Against weakness: she is the pillar and ground of truth.

A Discourse of a Roman Catholick.

Mat. 16. 18. *Hell-gates shall not prevail against her;* to make which good, Christ called his eternal Father to his aid, prayed him, and was heard for his reverence.

Mat. 28. 20. *Behold I am with you all dayes to the end of the world.*

Therefore if they charge the Catholick Roman Church with Error, they must say, that either Christ was not of power to keep his Church from straying, or that he wanted fidelity to make good his word.

Mat. 5. 14. *You are the light of the world. A City that is set on an hill cannot be hid.*

Mat. 16. 19. *Whatsoever thou shalt bind on earth, shall be bound in heaven.*

I pray name me the Church that was commonly counted the true Christian Church, in which you remained, and from which you are not departed.

Mat. 16. 18. *The Church cannot fail being builded upon a Rock, nor needs no new Masons to rebuild her again.*

1 Tim. 4. 1. *St. Paul saith, Certain will depart from the faith. They went from us.*

Whether did the Roman Church go from any other known Church, or did any other go from her? Satisfie your self and me, in this, I pray you.

*Testimonies of the Fathers, for the
See of Rome.*

THe Names of the Twelve Apostles are these,
the first *Simon*, who is called *Peter*, &c. In
which place, *Divine Epiphanius* saith, That God knew
the thoughts of hearts, knoweth also who is worthy to
be placed in the first place; he hath chosen *Peter*, that he
might be the Head of his Disciples.

De Epiph. in
Anconatu.

St. Augustine saith of *Peter's* Successors, so the sitting
in the Chair of the Roman Church, the whole Christian
world is subject.

De Aug. con-
tra Epist. Par-
menioni. L. I.
c. 2.

Also *Augustine* elsewhere in the Roman Church
always flourished the Sovereignty of the Apostolical
Chair.

Aug. Epist.
162.

The same in another place, *Number* (saith he) the
Priests of that same seat of *St. Peter*, and see which of
the Fathers succeed him; for he is the Rock which the
proud gates of Hell do not overcome.

St. Ambrose, *Rome* (saith he) hath the principal-
ty of Apostolical Priesthood.

CHAP. VII. OF
the Church of Rome.

CHAP. VIII. AN
Appendix for the further
of some things which are
not inserted in the
former Chapters.

The Contents.

CHAP. I. *Proving, That a true visible Church may fall away.*

CHAP. II. *Of the Nature and kinds of Apostasies, and of the Apostasies of the Church of Rome.*

CHAP. III. *Of the Nature of Heresies.*

CHAP. IV. *Of the Heresies of the Church of Rome, eight particulars instanced.*

CHAP. V. *Of the Nature of Schism, and of the Schisms of the Church of Rome, both within her self, and from other Churches.*

CHAP. VI. *Some places of Scripture for the inerrability of the Church of Rome, answered.*

CHAP. VII. *Of humane Testimonies for, and against the Church of Rome.*

CHAP. VIII. *An Appendix for the further illustration of some things which are but briefly hinted in the former Chapters.*

A DEFENCE

Of the Protestant Christian Religion against

POPERY.

In Answer to a Discourse, Intituled,
[Of the one, onely, and singular onely one
Catholick, and Roman Faith.]

CHAP. I.

Proving, That a true visible Church may fall

away.

TO pass by the Rhetorick of the Title, and the aptness of the phrase of [singular onely one] as an emphatical addition to [the one onely] and the consistence between Roman, and Catholick, and between singular and Catholick, or universal. How, and in what respects of reason, and what senses may be thought upon, wherein the same thing may be called both Roman and Catholick, both singular and universal. The Discourse it self begins with unconnected Quotations of several choice portions of Holy Scripture: And, indeed, so far as there is a cordial adherence and subjection of heart unto that rule among different parties and persuasions, it will, through the grace of Christ, produce either union of Judgement, or at least union of Brotherly affection, and forbearance of love; but what esteem the Church of Rome hath for the

Holy Scriptures, is well known, She doth not subject her unto them: And though you in this Discourse do Quote them, as your Writers sometimes do; yet, if you be a true *Roman Catholick*, it is not with any intent to subject your Church unto the Scripture, and to advance the Scriptures above your Church; but onely to deal with Hereticks (as you call them) at their own Weapons; and to use the Scripture as a stepping-stone, whereby to mount up your Church into the Throne of her pretended Supremacy and Inerrability, as one would use a Scurrow to get into the saddle; wherein, nevertheless, your means hath an inconsistency with your end, as will further appear, before we come to a close of this Debate: Your Argumentation from the Scriptures you recite, begins thus.

DISCOURSE.

Now, I hope, it will not be deemed, but that the Church of Rome was once a most pure, excellent, flourishing, and Mother Church, ut supra, Rom. 1.

ANSWER.

It will not be denied, but is readily granted by us, That there was once a True Church in Rome; that is, a Congregation of faithful men, wherein the pure Word of God was Preached, and the Sacraments duly ministred, according to the Ordinance of Christ, which is the description of the visible Church in the *Thirty nine Articles*: And that this Church which was in Rome, might be instrumental (as Churches in populous Cities often are) to propagate the Faith, and plant Churches in other places, is not improbable: But that she had any superlative Purity, or any motherly Power and Authority; over and above other Churches, is part of the thing in Question between her and us.

The Church of *Corinth*, the Church of *Ephesus*, of *Thessalonica*, of *Smyrna*, of *Philadelphia*, were once pure flourishing Churches, as well as the Church of Rome. What may be truly said of her, may be truly said of all other Gospel Churches, in their first plantation and constitution by the Apostles: It doth not follow, That ever they were Mother Churches in your sense, or, that because they were pure at first, that therefore they are so still: for visible Churches may degenerate, and apostatize,

State; though the Mystical Church, that is, such as live in
 Christ by the Spirit of saving Faith, cannot wholly fall off from
 him, yet such as are in him, only by external and visible profes-
 sion may: *Jer. 2. 21. I had planted thee a noble vine, wholly a
 right seed; but then art thou turned into the degenerate plant of a
 strange vine, whose fruit is bitter: How is the faithful City become an Harlot? It was full of judgment, righteousness lodged in it, but now mur-
 derers, filthy men, whereupon a Church thus forsaking God,
 God may forsake them. He may discontinue and unchurch a
 people, and give them a Bill of Divorce, and withdraw the
 signs and tokens of his love and presence. He may break the
 staff of bread, and cut it asunder, that he may break the Covenant
 he hath made with all the people. He may also break the other staffs
 of bonds and brotherhood between Judah and Israel; *Zach. 11. 10,
 11. He may give them a Bill of Divorce, Jer. 3. 8. When for all
 the causes whereby back-sliding Israel committed Adultery, I had put
 her away, and given her a bill of divorce; yet her treacherous sister
 Judah, feared not. God may say unto a people *Le-rabamah and
 Le-anani; I will no more have mercy upon the house of Israel; for ye
 are not my people, and I will not be your God, Hos. 2. 6. Plead with
 your mother, plead: for she is not my wife, neither am I her husband.
 Hos. 2. 2. God may remove the candlestick out of its place, Rev.
 2. 5. and will add to thee and will remove from thee.*
 You see in all these Scriptures, what the Lord hath threatened,
 and done to other Churches in dayes of old, which, as it was
 truly overshadows my such imagination; That a True Church
 cannot fall away, so it shews, That your Church claims such a
 privilege as never any Church enjoyed: Go to Shiloh, where I
 set my name at first, *Jer. 7. 12, 14. Go to Jerusalem, and see what
 God hath done unto it for the wickedness of his people Israel.*
 Never any Church enjoyed such a privilege as yours pretendeth
 to, of Indefeasibility and Impossibility of losing their
 Church estate and privileges: It was Christ's own threatening
 to the Jews; *The kingdom of God shall be taken from you, and given
 to a Nation bringing forth the fruit thereof, Matthew. 23. 38, 39.*
 Yes, the Lord hath denounced the like Threatning and
 brandished the like flaming sword against the Church of Rome
 in particular, and threatened this necessity unto the temple of
 the Jewish Church before mentioned, *Jer. 2. 27; 7. 14, 15, 26, 27,
 31, 32. And if some of the branches be broken off, and others be***

a wild Olive tree grafted in among the Branches; which your Church doth against all the Churches in the World, pretending so such transcendent privileges and prerogatives above all other Sister-Churches: But if thou dost, thou bearest not the root, but the root thee. Thou wilt say, the branches were broken off, that I might be grafted in: Alas, because of unbelief, they were broken off, and thou standest by faith. Be not high-minded, but fear. This is written to Her, that saith, She cannot erre: For if God spared not the natural branches, take heed lest be also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. You see he threatneth Her with cutting off; And he hath executed these his righteous Threatnings, because She hath not continued in his goodness, therefore he hath cut Her off, and given Her a bill of Divorce, having declared Her in the Scriptures of Truth to be Babylon, and Her Head Antichrist, even Babylon the Great, the Mother of Harlots, a monstrous Beast, the principal object of all the indignation of his wrath: And her Head, a false Prophet, a Star fallen from Heaven, a persecuting Horn, wearing out the Saints of the most High, as it is written in these, and the like Scriptures: Daniel 7. and Dan. cap. 12. vers. 36, &c. 2 Thess. 2. 1 Tim. 4. 1, &c. And it is the chief scope of the Book of the Revelation, to discover and reveal Antichrist, in every Chapter, from the fifth, to the twentieth. This is something that doth somewhat concern this great Apostasie; in all which Scriptures, both of the Old and New Testament, She may read, as it were, the Letters of her Divorce: The Lord, who was Her Husband, having published them, and left them upon Record to all the Churches, that they may take notice that She is not his Wife, nor be Her husband; and that they may do as is written, Revel. 18. 4. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues: And accordingly we, for our parts, in obedience to this command, have protested against Her, and are come out from Her; and our defence must be without shifts and subtleties, by making good the charge against Her. What can She say for Her self? How will She justify, and vindicate Her self from all this sin and shame? You attempt, it under three Heads, of *Assesie*, *Harlotry*, and *Schism*; and I must follow you in your own method, though it be none of the best:

But whether you took your Discourses hereof out of *Fiat Lux*, for there they are *verbatim*, there is more than a meer coincidence of matter, or that *Fiat Lux* had learned them privately from you, and then published them in Print, (suppressing your name,) I leave it to him and you to dispute that point, and to your infallible Judge to determine it, and judge between you: Both he and you speak thus,

CHAP. II.

Of the Nature and Kinds of Apostasie, and of the Apostasies of the Church of Rome.

DISCOURSE.

This Church could not cease to be so, but She must fall either by Apostasie, Heresie, or Schism.

ANSWER.

THis Enumeration is very defective and confused, in that it makes Apostasie one particular *species*, or kind of falling away, whereas Apostasie, and falling away, is the same thing; the one being a Greek word, and the other English: for Apostasie is contrary to the True Christian Religion, which is the tying of man to God again (from *re*, and *li-go*) after his fall in the bonds of Faith and Love, or obedience of Love. The Scripture everywhere makes these the two parts of True Religion: 2 Tim. 1. 13. *Hold fast the form of sound words which thou hast heard of me, in faith and love, which is in Christ Jesus.* 1 Tim. 3. 9. *Holding the mystery of the faith in a pure conscience.*

Hence therefore there be two wayes of Apostasie, viz. either from the Faith of the Gospel by fundamental ignorance, and heresie, and unbelief, or from Gospel-obedience, which is as large as the rule thereof; of which David saith, *Thy Commandments are exceeding broad*, Psal. 119. 96. Therefore under this head comes Idolatry, Superstition, Schism, Witchcraft, Perjury, Per-

secution, Sedition, Murther, Whoredom, Theft, Equivocation, &c. Men may Apostatize, and fall away from God, by making shipwreck of the faith, and by putting away a good conscience, 1 Tim. 1. 19. The Apostle speaks of some, who profess they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate, Titus. 1. 16.

But this kind of Apostasie by evil works, and scandalous sins, is omitted and forgotten, which is another Error in your distribution; though it is that which your Church, and Popes, are deeply guilty of, notwithstanding all your boastings of your good works, and merits, and supererogations with God. The sixth Trumpet instanteth in Idolatry, Murthers, Sorceries, Fornications, Thefts, as Sins that do abound among you, Revel. 9. ult. And all Histories bear witness to it. The corruption of Life, as well as Doctrine, was so great, before the Protestant Reformation; so many the offences, abuses, and scandals; and such the degenerated notoriety of them, that as it was the common desire of Sober men in *Luthers* time, that there might be a free and general Council, in order to a general Reformation of the Church, which all men observed to be woefully degenerated: So there were Nine Select Cardinals and Prelates of your own Church, who did privately advise the Pope to Reform things amiss, in a Paper they presented to him, he having asked their Advice; wherein they do attack the very Popes themselves, as the Heads of the Apostasie, and Fountains of Corruption to the whole Church. *Principium bonum malorum vide fuisse, quod nonnulli Pontifices sui Praedecessores prurientes auribus, &c.* Wherein they do their Popes no wrong, for they speak no worse of them, then your own Historians represent them, nor then Pope *Adrian* the Sixth did acknowledge them to be. In his Instructions to his Legate *Cherigain*, and in his Letter to the Princes of Germany, Assembled in the Imperial Dyet at *Norimberge*, 1523. He saith, *Simus in hac sede aliquot jam annis multa abominanda fuisse, abusus in spiritualibus excessus in mandatis, & omnia denique in perversum mutata---* Se quidem non ignorare quid Scriptura docet, nempe a Sacerdotibus populi iniquitatis originem scquiri, --- & ab ipso capite Pontificio malum distillare in membra inferiora. There have been, saith he, many years, many Abominations in this See, Abuses in Spirituals, Excesses in Commands, and all things perversly ordered. --- The Fountain of Iniquity hath flowed from the Priests

Cosm. Delect.
Card. &
Prad. De
Emendanda
Ecclesia. Ann.
1538. See the
Appendix,
cap. 8.

Fox's Acts
and Mon. Vol.
2. pag. 78.
Lampad. Mel-
lis. Histor.
Part. 3. pag.
425.

Priests to the people, as the Scripture saith; and from the Pontifical Head, the evil hath flowed into the inferiour members. Thus he, who, as you say, could not erre in judgment. If a man would chose a Religion on purpose for the gratifying of his lusts, Sir Walter Raleigh saith, He knows none like Popery. You have so many wayes to dispense with your Consciences, and to indulge Shacks a licentious liberty to take their swinge in their lusts. Your last swarm of Locusts, the Jesuites, have made it their business to corrupt all Morality, as is to be seen at large, in the Book called, *The Mystery of Jesuitism*.

Moreover, there is yet a third oversight in your Enumeration over and above both the former; for as a Church, which was once true and pure, may cease to be so, by such backslidings as have been instanced on her part, so she may cease to be at all by righteous and destroying Judgments on Gods part: which is also the case of the Old Church of Rome, Providence having cut them off by the Sword of the Gabs and Vandals, and other Northern Nations, about 400 years after Christ, as he did the ten Tribes by the Assyrians of old; and he hath substituted another people and language in their Land and place, viz. those we call *Italians*, as he did the *Samaritans* in the Land of *Israel*: And as then, so now, the Successors are worse, and further off from God, than their degenerate Predecessors, whom they saw the Lord destroy and cut off before their eyes. Now suppose the *Samaritans* of old had pleaded a Plea not unlike yours, viz. thus: The *Israelites* were a true, famous, flourishing Church in the dayes of *Moses*, and *Joshuah*; and in the dayes of *David*; and *Solomon*; therefore we *Samaritans* are so now. The Answer is easie, You are neither of the same Religion, no, nor yet so much as the same people; for they were *Israelites*; but ye *Samaritans*. So here, What though there was in the dayes of *Paul* a Gospel Church of *Romans* at *Rome*, though so far as appears not very great or numerous in those dayes; but that ever there was such a Church of *Samaritans* or *Italians* there, a pure Church there since the *Roman* people were cut off, and their Language ceased, to be a Mother-tongue, and the *Italian* came in place. How may *incumbent dominions* prove this if you can. Alas, the True Church is dead, and gone from thence above 1000 years ago; and a monstrous Beast with Ten crowned Horns is risen up in stead thereof: But you proceeded the first Head of your Disturbance, thus.

DISCOURSE.

Apostasie is not only a Renouncing of the Faith of Christ, but of the very Name and Title of Christianity. No man will say, That the Church of Rome had ever such a fall, or fell thus.

ANSWER.

You thus restrain the word *Apostasie* to the grossest, and deepest degree thereof, that so you may the better defend your Church from the guilt of this sin: But there is no necessity, so to restrain it; for there may be deep *Apostasie* from God, under a name and outside profession of Religion. It is written of the Church of *Sardis*, Revel. 3. 1. *Thou hast a name, that thou livest, but art dead.* Neither the Scripture, nor the original signification of the Greek word, *apocrisis*, which signifies a falling away; nor the common and ordinary use of it, requires that there be in it, a Renouncing of the very Name and Title of Christianity. It is used in sundry places of Scripture, where no such Restriction is intimated, as *Acts* 21. 21. *Encouraging them, That teachest the Jews to forsake Moses.* And concerning *Antichrist*, 1 *Tim.* 4. 1. *Some shall apostatize, or depart from the faith.* And again, 2 *Thess.* 2. 3. *Except there come a falling away first.* And, ver. 7. This *Apostasie* is called, *A Mystery of Iniquity*. Therefore it shall not be an open, total, professed *Apostasie*, but partial, and palliated over with fair umbrages, and plausible pretensions, else why is it called, *A Mystery of Iniquity*; and *Mystical Babylon*? Nor do you indeed your own selves, always use the word *Apostasie* onely in that gross sense; for you scruple not to bestow the title of *Apostate*, as well as *Heretick*, upon *Luther*, and the Protestant Churches; though neither he, nor we, ever did, nor through grace, ever will Renounce the Name and Title of Christianity.

Cyprian, warning the Saints, and people of God, in his time, to take heed of spiritual and subtle Delusions; open and professed persecution being not their only danger: He sheweth, how *Sathan* perceiving, that by the large diffusion, and spreading of Gospel light, *Pagan Idolatry*, and their Temples were much shaken: *Excogitavit novam fraudem, ut sub ipso Christiani nomine, insula fallat Insultant.* He hath be thought himself of a new deceit, whereby to mislead unwary Souls; under the very Name, and Title of Christianity. *Sathan* (saith he) transforming him-

self into an Angel of light, and suborning his Ministers, as Ministers of righteousness, bringing night for day, Antichristum, sub vocabulo Christi. Antichrist, under the name of Christ. The Church of Israel, in the time of her Apostasie, did not Renounce the very Name and Title of *Jehovah*; but they did worship, and swear by the Lord, and by Malcham 100, Zephani 1. 20. So those mungrel Samaritans, 2 Kings 17:33, 41. They professed, Jer 14: 22. We seek your God, as you do; as fair a pretension as any your Church can make. And in Christs time, they had some confused notions and expectations of the Messiah, John 4. 22. They had learned to say, our father Jacob, as well as you can say *Synagoga* Peter, John 4. 12. So in like manner the Church of *Rome*, though She hath not Renounced the very Name and Title of Christianity, yet She is deeply guilty of Apostasie from God, divers other ways, both in her Head and Members; She is, and may be called an Apostate Church, as having fallen away from the Faith and Doctrine of the Gospel, by fundamental Mabelies, Ignorance and Heresie, and from Gospel obedience, by the most abominable profaneness of life, by the grossest kind of *Sins*, and *disobedience* against all the Ten Commandments; concerning which, you prudently forbear to say any thing, but concerning the former head, viz. *Apostasie from the Faith*: Your Defence is this. *That which is not a necessary part of the Faith*.

CHAPTER III.

Of the Nature of Heresie.

DISCOURSE

Heresie is an addition to some private, and singular Opinion, or Error in Faith, contrary to the general and approved Doctrine of the Church. If Rome did ever adhere to any such Opinion, &c. By what General Council was it ever condemned? Which of the Fathers ever wrote against Her? Or by what Authority was the same Right?

A Defence of the Protestants

ANSWER.

This Description of Heresie, and the Queries grounded thereupon, as they are not agreeable, neither to the Scriptural, or Ecclesiastical sense, and use of the Word; so they are indeed no better than a begging of the thing in question between you and us: For you shew we hold, That the Rules whereby to judge of Heresie, is the Scripture, and not the Opinions of Churches, or Fathers, or Councils: Tertullian makes it the Badge of an Heretick to decline the Scriptures; he saith, They are Noctui & Lucifugi & Scitipararum, as Night-Owls, that do not love the light of that Sun; yea, some of your own Church, who are the persons themselves, if yet they be of you, have said, That it is an Heresie to judge of Heresie, without the Will of God. So the Jansenists will say, you will not be able to give us any

Mr. Gales Idea
of Jansenism
Hstor. & dogm.
mat. Part. 2.
Sect. 28. p. 157.

And the Reason why the generality of Bishops, are so desirous to decline the Scripture, is, because they are conscious to themselves, that it is against them, as Mr. Tillotson hath well observed, not of Bristow, who teaching his Scholars, how to deal with a Heretick, built upon the same, who pervert Hereticks, and of his work and false Casting of many Scriptures, into the plain field of Tradition, Misunderstandings, Councils, and Fathers; and then, like Cowards, They shall not stand. Another Papist saith, There is more strength in confuting Hereticks in Traditions, than in the Scriptures; yea, all Disputations with them must be determined, by Traditions.

White's way
to the Church,
Sect. 7. Numb.
8.

Bristow Moti-
v. ult. Canon
loc. lib. 3. cap.
3.

Confil. Episc.
Bononi Cong-
reg. Anno
1553. De sta-
bilitate Ro-
man. Eccles.
Fol. 5.

Those Reverend Fathers of your Church, that met at Bononia, by the Popes appointment, to consult of the means for establishing of the Church of Rome (or healing the Wound of the Daughter of Babel) in the counsel they gave to Pope Julius the Third, they do confess, *Certe vix umbram quandam retinemus in nostris Ecclesiis ejus Doctrina, & Disciplina qua Apostolorum temporibus floruerunt, & prorsus aliam accersivimus.* The truth is, we retain a shadow in our Churches of that Doctrine and Discipline, which flourished in the Apostles times; but we have brought in altogether another. There may be mention, say they, (for we may consult the Tradition your Holiness, how it must be kept close) either of Popes, or Cardinals, in the Apostles times, nor of some years after, there were no Monasteries, nor Priors, nor Abbots, much less were there these Doctrines, these Laws, these Customs, no nor that Empire which now we enjoy over several people and Nations. They say further, That the not studying the Canon

Fol. 2.

Law, and Sophistry, and Metaphysicks, &c. But learning the Greek Fol. 5.
and Hebrew Tongues, and examining Translations, by the Greek and
Hebrew verity, hath been the cause and fountain of the late decay of
the Church of Rome, and of the deplorable state and condition of
her Affairs at this day. And finally, which they reserve to the
last place, as the weightiest of all their ghostly counsels, They
advise, That as little as may be of the Gospel, be read amongst the
people in their vulgar Tongue: For, *hic ille in summa est liber, qui* Fol. penult.
præter ceteros hæc nobis tempestates ac turbines conciliavit, quibus,
prope abrepti sumus. For this is in brief, That Book, which above
all others, hath raised, and brought upon us these storms and whirle-
winds, by which we are almost carried away headlong: Thus speak
they. It appears by all this, wherefore it is that you love not
the Scripture, even because it testifies against you: For he that
doth evil, hateth the light; and cometh not to the light, lest his deeds
should be reprov'd, John 3. 16, 20.

As to the word *Heresie*, for your mistakes call upon me, to o-
pen it a little; if we look at the notation of it, from *ærio, æriogæ,*
capio, eligo, so it signifies any thing of choice, or option; as *Galen,*
methodicæ æriogæ, and *empiricæ æriogæ:* the Methodical, and the Em-
pirical way of Physick; when applied to matters of Religion,
it imports in the largest signification, any Sect, or way of Reli-
gion that a man makes choice of, whether true or false: So the
Sect *æriogæ* of the Sadducees, Acts 5. 17. the Sect of the Phari-
sees, Acts 15. 5. called the most exquisite Sect of our Religion,
Acts 26. 5. the Sect of the Nazarens, Acts 24. 5. the word is
æriogæ, Heresie, in all these places. But it is frequently restrain'd
by a *Synecdoche*, to signifie a false Religion, as some other
words, ex gr. *Tyrannus magnus,* &c. which are commonly taken in
deteriorem partem: Thus *Epiphanius* seemeth to take it in his Book
of Eighty Heresies, where he numbers *Barbarism, Scythism, Sto-
icism, Platonism,* &c. amongst Heresies. But it is commonly re-
strain'd yet more by a further *Synecdoche*, to such Errors as o-
verthrow the Foundation, and are obstinately maintained against
Conviction; by persons pretending (in part) to the True Religi-
on; and so we do not call *Pagani, Hereticks,* but Infidels. This
sense of the word seems to be ground'd, on 1 Cor. 3. 10, 11.
and 2 Pet. 2. 1. and Titus 3. 10, 11. where the Apostles do
distinguish of Doctrines, comparing some to Hay and Stubble, yet
retaining the true foundation: But there is another sort, which
they

they call, damnable Heresies, or Heresies of perdition, Soul-destroying Heresies; the Assertors whereof, are subverted, or overturned, *destruuntur*, from off the true foundation; and self-condemned, *condemnantur*, as sinning against their own light. Now the written Word of God being the onely Rule of True Religion, hence nothing ought to be rejected under the Notion of Heresie, but what the Scripture doth condemn as such, viz. as false, and destructive unto Souls, and dangerously intrenching upon the very Vitals, and Fundamentals of Religion.

And if it be demanded of us, What are the Heresies of the Church of Rome, in this last sense? This is a large Field: Popery, saith Dr. Ames, *Non est una aliqua singularis Heresis, sed quasi corruptus quoddam ex variis Heresibus conflatum & productum. Sic enim Mahumetismus est antecedentium Heresum mixtura, in Oriente & Meridie; sic Papismus, quamvis aliâ specie variarum Heresum sentina est in Occidente & Septentrione.* Popery, is not one single Heresie, but a Sink of many Heresies, a dead Sea, a Sodomitick Lake of many poisonous and erroneous Opinions. Look, as *Mahometism* is a mixture of former Heresies, in the Eastern and Southern Countries; so is *Papism* (though under different pretensions) a Sink of many Heresies, in the Western and Northern parts of the old Roman Empire. Take at present, for I would not leave things at random, these few Instances of the Heresies your Church hath fallen into. It is easie, seeing you call us to it; it is easie, in the strength of Christ, in the evidence of his Word and Spirit, to make good the Charge against Her.

Ames Cal. l. 5.
c. 4. de Hæ-
resi:

CHAP. IV.

Of the Heresies of the Church of Rome, eight particulars instanced.

THe first grand Error of your Church, is this, Your De-throning and Unlording the Scripture. It is Christs own phrase, *Matth. 15. 6.* and *Mark 7. 13.* by way of Reproof to your Predecessors, those ancient *Papists*, the *Pharisees*, *scribes*, &c. Unlording the Word of God,

God, through your Tradition. But to this written Word, did Jesus Christ appeal, *John 5. 39. Search the Scriptures, for in them ye think to have eternal life, and they are they which testify of me.* We are commanded, to try the spirits, *1 John 4. 1.* even by the Rule laid down in that Scripture, ver. 2. The Bereans are commended by the Holy Ghost, as Christians of the right breed, *1 Tim. 3. 10.* because they would not take the Apostles Doctrine upon trust, but searched the Scriptures daily, whether those things were so. Therefore many of them believed, *Acts 17. 11, 12.* But with you, it is a Nose of Wax, attramentary Divinity, of no more Authority in it self, than *Aesop's Fables*, or *Titus Livius*, but that your Church hath christened it for Scripture; but yet She tells us withall, That we must receive Her Traditions, *Pari pietatis affectu, & reverentia*, with as much pious affection and reverence, as we receive the Scripture. So your *Tridentine Council*. It is lamentable to consider, how many Bibles you have burnt, and how many Christians you have burnt alive, for having Bibles, and labouring to acquaint themselves therewith, In King Henry the Eighth's time, those of you, who then had, the conduct of Affairs in England, did cause to be put forth a publick and authentick Instrument, for the abolishing, and inhibiting of the Scriptures, wherein, ye thus express your selves, *That forasmuch as there is ingendered an Opinion in divers of his Subjects, that it is his Graces duty to cause the Scripture of God to be Translated into the English Tongue, to be communicated unto the people. It appeareth, That the having of the whole Scripture in English, is not necessary to christen men, the divulging of the Scripture at this time in the English Tongue to be committed to the people, considering such pestilent Books, and so evil Opinions as be now spread among them, should rather be to their further confusion and destruction, than to the edification of their Souls.* Thus you said, and did your worst, but you could not hinder the Sun from rising, at its appointed hour; nor frustrate the Oath of him, who swore, that (your) time should be no longer, and he gave the book to his servants to prophesie again, *Rev. 10. ver. 6, 9, 11.*

This wretched neglect, and contempt of the Scripture, is the very corner stone of the Tower of Babel. We look upon it as the first and chief of all your Heresies, and the source and fountain of all the rest: *Ye do erre, not knowing the Scripture*, *Matt. 22. 29.* For there is a self-evidencing light and

Concil. Trident. Sess. 4. Decret. 1.

Dated. May 24. 1531.

Fox, Acts and Mon. Vol. 2. Edit. 1641.

A Defence of the Protestant

majesty in the Scripture, it bears the stamp and impress of the Divine Attributes upon it; which he that sees not, must needs be blind, as to other Truths, also: As he that cannot see the Sun, when it shines at Noon-day, can see nothing else; he that cannot hear the voice of Thunder, is not like to be awakened, by a silent whisper.

2. The Authority, and Infallibility of your Church and Pope, as if they were not men, but gods; for, *humanum est errare*: Let God be true, and every man a liar, Rom. 3. 4. This is the great Idol that you set up against the Scripture, and consequently against God himself; for the Scripture is God speaking to Mankind: Hence, it is written of Antichrist, that he exalteth himself, above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God, 2 Thess. 2. 4. He takes upon him to dispense even with the Laws of God; therefore it is made the brand of a Reprobate, to worship the Beast, Revel. 13. 8. And the Lord denounces and thunders forth damnation to them, Revel. 14. 9, 10, 11. The smoke of their torment ascendeth up for ever and ever; and their doom is just, for they make a god of him: for, put case the Pope should erre, and go to Hell, Bellarmine would fain make us believe, that we are bound in conscience to go with him, for thus he speaketh: *Si Papa erraret precipiendo vitia vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona & virtutes malas, nisi vellet contra conscientiam peccare.* If the Pope should erre in commanding Vices, and forbidding Vertues, the Church were bound to believe that Vice is good, and that Virtue is evil, unless she would sin against her Conscience. Here is sweet Catholick Doctrine, is it not? yet such stuffe as this, is of such value, with you, that the same Bellarmine saith, *Quâ de re agitur, cum de primatu Pontificis agitur? brevissime dicam, de summa rei Christianæ*; The Primacy of the Pope, says he, is the sum of Christian Religion, he means Antichristian.

3. Your arrogant Attributions, to corrupted Free-will, in derogation to the sovereignty and efficacy of converting and electing Grace, yea, to the utter corrupting and undermining of sundry great Gospel-truths, as Election, Regeneration, Assurance, Perseverance; your Free-will, is an Error that draws a soul tail after it: But the Scripture saith, *We are not born again of the will of man, but of his own will be begat in*; John 1. 13. James 1. 18.

Bell. De summo
Pontif. lib. 4.
cap. 5.

Bell. Praefat.
in libris de
Fortif.

So then, it is not of him that willeth, nor of him that runneth; it is neither Free will, nor good Works, but it is of God that sheweth mercy, Rom. 9. 16. When thou wast in thy blood, yea, when thou wast in thy blood, I said unto thee, Live, Ezek. 16. 6. Which is that that fills the hearts of his people, with such admiring and adoring thoughts of the freedom, and sovereignty, and efficacy of his grace. That *gratia vort-cordia*, as Austin speaks, that wonderful heart-changing grace, that slayes the enmity, subdues the heart, and turns the will, who was before a blasphemer, and a persecutor, and injurious, but I obtained mercy. — Now to the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen, 1 Tim. 1. 13, 14, 15, 16, 17. Unto him, that hath loved us, and washed us from our sins, with his own blood, and hath made us Kings and Priests unto God, and his Father, to him be glory and dominion, for ever and ever, Amen, Revel. 1. 5, 6. But he that thinks he is converted, and doth not sing his Hallelujahs and Songs of salvation, for it, to this King Eternal, Immortal, Invisible, and to the Lamb that was slain, and to the power of his Spirit, but to his own corrupted will: As he sets the Crown upon his own head, and robs God of his glory, as if he were not Master, and sovereign disposer of his own gifts and graces, so he doth thereby give in evidence against himself, that he never knew the grace of God in truth. The whole work of our salvation is both begun and carried on, by free grace alone, from first to last; from the foundation thereof, in election to the top-stone of glorification, the Saints cry grace, grace unto us, Zach. 4. 7. That as sin hath reigned unto death, even so grace might reign through righteousness unto eternal life by Jesus Christ our Lord, Rom. 5. ult.

4. Your Justification by the merit of good Works, to the infinite dishonour of the grace and blood of Christ, and to the keeping of afflicted Consciences upon the rack of everlasting perplexity and trouble: for Conscience once effectually awakened, will never be pacified, but by the blood of Christ, for we are justified freely by his grace, through the redemption that is in Jesus Christ, Rom. 3. 24. When you have done all these things that are commanded you, say we are but unprofitable servants, and where then is merit? Luke 17. 7, 8, 9, 10. There is iniquity even in our holy things, Exod. 28. 38. Our best Duties are in part defiled, and mixed with sin. The very tears of Repentance need wash-

ing with the blood of Christ. Therefore well did *Austin* pray, *Lava Lacrymas meas Domine*. You can allow the righteousness of a meer man, or of a woman, of a Monk, or a Nun, to be imputed and reckoned to another, as in your Supererogations, and yet cavil at the imputation of Christs righteousness.

This is a Truth of so great weight, that *Luther* called it, *Articulus fidei* aut cadentis Ecclesie, the very Crisis and chief Indication of the Churches state, she stands or falls with this Truth. And as the Scripture describes the Protestant Reformation by their standing upon the Sea of glass, as spiritual Priests, washing themselves in the Righteousness of Christ, and making their Robes white with the blood of the Lamb; whereof the molten Sea and Lavers of the Temple were a Type, *Revel. 4. 6. and 7. 14. and 15. 2.* So indeed it was upon this grand Truth, and Principle of the Gospel, as *Dr. Grew* hath well observed, That *Luther*, that Champion of the Lord, did pitch the Field against you: And well he might, for the Apostle doubteth not to tell the *Galatians* when corrupted here, That Christ was, *regens* of none effect to them, and that they were fallen from grace, and turned to another Gospel, *Galat. 3. 4. and 1. 6.* Our Justification by the blood of Christ, and our Regeneration by his Spirit, being the two main parts of those glad tidings of the Gospel, by which it refreshes and gives rest to weary Souls. And therefore, to deny these, or to ascribe them to other causes, as to our own Wills, or Works, as it is to send distressed Souls to the Brooks of *Jeram* in a day of drought, and unto Waters that fail; so it is to reject at once, both the Blood of the Covenant, and also the Spirit of the Covenant of Grace, and so to turn both Jesus Christ, and the Holy Ghost, as it were, out of Office: For, it is a Truth as firm as the foundations of the Earth, and as immovable as the Pillars of Heaven, that it is the peculiar work and glory, both of the Blood of Christ, to justify and reconcile, and of his Spirit to convert, and apply that precious blood: And seeing the riches of his Free-grace appears, and shines forth exceeding gloriously, in these influences of his blood and Spirit into our salvation; therefore to detract from these, by sounding in our own Wills or Works, is to eclipse the glory of his Grace. From all which, you may see the danger of both these Errors of your Church, there being nothing wherein the enmity of corrupt Nature, against the Gospel, doth more directly work out and vent it self, like

*Dr. Grew of
Justification.
Preface.*

Christian Religion against Popery.

like the venom of Asps, and as the poyson of Dragons, then in these delusions, of Conversion by your own Wills, and Justification by your own Works.

5. A fifth pernicious Error of the *Roman Church*, is Idolatry, and Superstition of all sorts, contrary to the very Letter of the Second Commandment: As worshipping Images, praying to Saints and Angels, your Cane-Idol, or Breeden-god; Your Sacrilege of the Cup in the Lords Supper; Your five supernumerary Sacraments; Your Latin-Service; Your Superstitious, or Religious Orders, as you call them; Your prohibition of Meats and Marriage; Your Holy Water, Reliques, Pilgrimages, &c. As it were on every high Hill, and under every green Tree, hath that Idolatrous Church play'd the Harlot; whereby she scandaliseth and hardeneth both *Jews* and *Turks* against the Gospel: Yea, she hath corrupted and intoxicated almost all the Churches in the world, with this sin, and made all Nations drunk with the wine of the wrath of her Fornication, for which she Holy Ghost brands her, as **THE MOTHER OF HARLOTS**, Revel. 17. 5. and 18. 3. Yea, though she hath seen the jealousy, and the fury of her Husband, against her treacherous sister *Judah*, yet she feareth not. I mean, the desolations of the Eastern Churches, by those Instruments of his fury, those Angels of his wrath, whom the Lord hath let loose upon them, from about the River *Euphrates*; the *Turks*, who have destroyed and subjugated a third part of the Christian world for this sin, yet she repenteth not, being besotted, and dead drunk with the poyson of her own Fornications, and given up to a reprobate sense; she hath a heart that cannot repent of such a Church-destroying, such a God-provoking sin, as was prophesied of her in the sixth Trumpet, Revel. 9. 13. -- 20. The Learned *Raynolds* hath spoken very convincingly to you, concerning this sin, in his Book, *De Idolatriâ Romane Ecclesiæ*: And so hath *Mede*, of the Apostasie of the latter Times.

6. All your seditious Principles against Kings and Magistrates, exempting your Clergy, exalting your Pope above them. The number of those you thus exempt, as sons of *Belial* from the yoke, hath been estimated to amount in spacious Popish Countries, to a very great proportion, even to an hundred thousand able fighting Men in one Nation; which brings to mind that expression of your own Pope *Gregory*, *That Antichrist hath an Army*

A Defence of the Protestant

Greg. Lib. 4.
Epist. 38.

of Priests to fight in Battels. Rex superbia prope est, & quod dici nefas est, Sacerdotum preparatus est exercitus qui cervici militant elationis, &c. *The King of pride (saith he), is at the door, and which is dreadful to be spoken, there is an Army of Priests ready to fight under that neck of pride which lifteth up it self, &c.* The fifth Trumpet proclaimeth, that he hath a black Guard of Scorpion-locusts, who know no other King but him whom the Holy Ghost hath named according to his Nature, *Abaddon, and Apollyon*, the great Destroyer, the Son of Perdition, the Man of Sin, Revel. 9. ver. 3, 11. And as you thus rob and spoil Kings of their Subjects, so you make Kings themselves Subjects to the Pope, exalting his Throne with *Lucifer, above the stars of God, Isa. 14. 13.* And giving him such a barbarous power over them, that it is a wonderful and unaccountable thing that ever any King or Magistrate should be a Papist; no account can be given of it, but the strange corruption of Nature, neither their Crowns, nor Lives, being secure, but meerly at the Popes courtesy, upon the principles of that Religion, which gives a foreign Priest power to depose them, and give away their Kingdoms.

But the Apostle *Peter*, a great Apostle, and whom you pretend a kindness, and a respect for, he exhorts us to *submit to every Ordinance of man for the Lords sake; to the King as supreme, 1 Pet. 2. 13.* But not a word of the Popes Supremacy. And the Apostle *Paul*, though an Apostle, yet did appeal unto *Cesar*, as knowing that to be the supreme Tribunal on earth in subordination unto God, for God alone is chief, and the Magistrates power subordinate unto Gods, *Acts 25. 10, 11. & 5. 29.* And he exhorteth every soul, which includeth the Pope, if he hath an humane soul, *to be subject to the higher powers, Rom. 13. ver. 1 to 7.* There may be passive obedience when men cannot act, therefore we whom you call Hereticks, have set it down as amongst the Articles of our Faith, that Infidelity, or difference in Religion, doth not make void the Magistrates just and legal Authority, nor free the people from their obedience to him, from which Ecclesiastical persons are not exempted, much less hath the Pope any power, or Jurisdiction over them in their Dominions, or over any of their people, and least of all to deprive them of their Dominions or Lives, if he shall judge them to be Hereticks, or upon any other pretence whatsoever; yes, some of your own have confessed,

confessed, That from the beginning it was not so. *Quia omnes enim Ecclesiarum Ministri, Romana non minus quam cæterarum aliorum Regibus Principibus ac Magistratibus parebant.* But all the Ministers of all the Churches, yea, of the Church of Rome, as well as any other, were willingly obedient unto Kings, Princes, and Magistrates. So those Bononian Fathers of yours before mentioned. How, and by what means, and by what steps and degrees, the Pope rose from such mean beginnings, to such an height of worldly power and grandeur, to tread upon the Necks of Kings and Princes, Guiccardin hath fully shewed in his digression, towards the end of the fourth Book of his Histories, which you have honestly stolen away out of some Editions, but in some others it is restored. Morney also speaks fully to it, as being a great part of his scope, and so doth Mr. Fox: *Herodotus* 1. 1934.

7. Your sanguinary Spirit and Principles; towards such as differ from, and testify against you: Wherein there is not only an evil in practice, but your practice being justified as lawful by your principle, it is two sins conjoynd, it is both Murther and Heresie, and most remote from the Spirit of the Gospel, which is a Spirit of love and sweetness; yea, it is a principal character of Antichrist, and mark of the Beast, *Revel. 13. 7. and 17. 6.* The Revelation often mentions these two sins, the Sorceries and Fornications of your false Worship, and your shedding innocent and precious blood, as the two grand procuring causes of your Ruine: See *Revel. 18. 2. ult. and Revel. 19. 2.*

It is *Ramus* his Observation, that great Light, and faithful Martyr of Jesus Christ, whom you slew, with Thirty thousand more, in your great Parisian Massacre in the year 1572. It is his Observation and Lamentation, How that *Julian* the Apostate could observe, and testify concerning the Christian Religion, in those primitive times, That it came to be so largely diffused and propagated, by means of the good turns and offices of love, which Christians did towards all men of what Religion, or persuasion soever: But we, in these dayes (we Romanists) are of such a spirit, that if our Neighbour do not consent, and concur, and run along with us in every superstitious practice and opinion, we presently burn him alive. *Julianus Apostata ad Arfacium Cappadocie Pontificem scripsit, Christianam Religionem iam late propagatam esse propter Christianorum erga omnes cuiusvis Religionis mortales beneficentiam. Nos vero, nisi de cuiuslibet superstitionis opi-*

Constitutione
bilibi, ad
Julio. 3. Fol.
2. B.

Morney *Mss.*
Iniq. per totum:
Fox *Ad* and
Monum. Vol. 1.
pai 1018.

and his
Herodotus 1. 1934
and his 15. 1934
cap. 19. 1934

P: *Rami*
Commentar.
de Religione
Christiana. Lib.
4. cap. 19. pag.
346.

2. 2. 1. 1. 1. 1.

nona promissus poster consentiat, igna vivum proimus ecclesiam. You have slain (as some compute) a greater number of Christians since the first setting up of your Inquisition, than there be Papists at this day in the World.

Quia talia fando Temperet & Lachrymis?

Who that hath either the grace of a Christian, or but the common bowels of a man, can speak of such things, without bleeding Lamentations! *Alfredus* observes, That in the space of Forty years, from the year 1540, there were Nine hundred thousand Martyrs in Europe.

Should we Travel into Foreign Affairs, and former Ages, I might tell you of your bloody Crosses against Christians, instead of Turks; against the *Waldenses*; and *Abbingenses* of old, as well of late, your Spanish Inquisitions, to which King Philip the second, delivered up his own eldest Son and Heir Charles, to be butchered and murdered by them for suspicion of favouring the Low-Country Hereticks. Your French Massacres, and *Thyestean* Feasts and Nuptials, at which you have drunk more Blood, than Wine. The barbarous Spanish Butcheries in the *Netherlands*: And with how much blood your *Romish* Faith was planted in the *West-Indies*, to the infinite scandal and dishonour of the Name of Christ, even in the blood of Nineteen Millions of poor innocent Natives, as *Acosta*, the Jesuite, a Bird of your Nest, as some have Noted, Relates the story. But to come nearer home, there were near about Three hundred slain, and burnt alive in England, in Queen *Maries* times: And in the late Massacre and Rebellion here in *Ireland*, there were about Three hundred thousand *English* Protestants murdered by you, whereof above one half, above One hundred and fifty thousand in the first six Months of that Rebellion, most perfidiously and treacherously, in a time of Peace, without ever declaring War, and without any provocation given.

These be some of the Heresies, and false Doctrines of your Church; some of the Blasphemies written in the Forehead of *Mystical Babylon*, which she owneth and maintaineth in an open and avowed manner.

But I have not here mentioned her consequential Errors, because they are innumerable. For thus, there is no found part

*Alfred Ency.
chap. 8. ad An.
num 1540.*

Rev. 17. 3. 5.

in.

in her, but from the sole of the foot, even to the crown of the head, there is nothing but wounds, and bruises, and putrifying sores. Thus, she is at defiance even with common sense and reason; she will not believe the report of three senses, in the busyness of the carnal presence: For as the Apostle calls it, *This bread, this bread, this bread*, three times after the Consecration, 1 Cor. 11. 26, 27, 28. So the eye saith it is bread, the taste, the touch say the same, she sees it, feels it, and tastes it; but yet she believes there is no bread there, which is to lay aside the use of reason, and to turn Sott and Sceptick. The madness of which delusion, did so scandalize Averroes, the Arabian Philosopher, that when they asked him upon his Death bed, *What Religion he dyed in?* He gave this Answer, *quia Christiani manducant Deum suum, & adorant quod comedunt, sit anima mea cum Philosophis*: Because the Christians eat their God with their teeth, and worship that which they eat, let my soul be with the Philosophers. But having heard of the glorious Name and Fame of Christ, and Christianity, it had been his Duty, and would have been his Happiness, to have made a thorow search into the Fountain of that Religion, which is the Scriptures of Truth; and there he might have found, that this abominable Idolatry, is no part at all of the Christian Religion, but of the Antichristian Apostasie, of the Mother of Harlots; yea, there is hardly any Article of the Christian Faith, which she doth not some way or other, by evident and unavoidable consequence, corrupt and subvert: As for instance, she denies by consequence that Christ is come in the flesh, which is one of the Characters of Antichrist, by John 4. 3. She denies the Reality of the Humane Nature of Christ, by her Transubstantiation; for she leaves him only a Phantastick, or Imaginary body, having not the true Nature, and dimensions of a body; yea, she doth impugn and subvert, by true and sound consequence of Reason, that great Fundamental, of One God: As was ingeniously made out, by an English Gentleman, a Protestant, in discourse with a Roman-Catholick; thus; *That is not the true Religion, that doth not acknowledge One God, but Popery doth not acknowledge One God*. For did you not pray to the Virgin Mary this morning? The Roman-Catholick replied, *Yes*: To which the Protestant made this Return, *And did not Five thousand pray to her at the same time?* The Papist answered, *Yes, doubtless*. From whence the Protestant inferred, *Then either you prayed like a Fool,*

A Defence of the Protestant

or else she heard you all, and knows all your hearts; but this is to make her a God.

These therefore, are some of the Roman Heresies; Her destroying the Scripture; The Popes Infallibility; Conversion by Free-will; Justification by Works; Idolatry and Superstition; Her seditious Principles; Her sanguinary Principles; Her consequential Errors. Yet this is but a general and brief induction of them.

But now do you ask; Whosever testified against her? *Probandum est*: Although if no man had, yet that is no sufficient evidence of her Innocency; the cause doth not depend upon this: But yet withall you know, if you know any thing of the Histories of the Church, in former times, That the Errors and Corruptions of the Church of Rome, have been testified against, all along by faithful men, whom God hath raised up from Age to Age, to be the Witnesses of his Truth; for the Lord gave his two Witnesses light, and grace, and power, to prophesie in sackcloth 1260 dayes, *Revel. 11. 3.* There was a Woman in the Wilderness, when Antichrist was upon the Throne, *Revel. 12. 14.* There were Saints, whom the Beast did persecute and war against, during all the time of his Reign, *Revel. 13. 7.* Would you know their names? you may see some of them, in divers of our Divines, and Writers, who have taken the pains to present you with Instances and Catalogues of some of the chief, and most eminent. And common Reason will easily suggest unto you, That if there were so many left upon Record, there must needs be many more, whose names, the Histories of former times have not preserved, and delivered down to posterity: But you may see a competent number of Witnesses against you, in the Confessors of Magdeburg in *Flacius Illyricus* his *Catalogus testium veritatis*: *Morney* his History of the Papacy, or Mystery of Iniquity; *Fox* his Book of Martyrs. *Raynolds* his Conference with *Harrington* on Chap. 11. *White's* way to the Church. *Usher* against *Malone*: And of the Religion antiently professed by the Irish, and British, and *de statu & successione Ecclesie Britannicarum*: Yea, your own *Bellarmin* giveth some account of those that have even from the primitive times, opposed and impugned the Primacy of the Church of Rome, though he doth it briefly, and defectively enough; for he omits, besides other things, all the African Bishops and Councils, *Bell. Prefat. in librum de Pontif.* This may

may suffice at present, as to the Errors and Heresies of your Church: Your next endeavour, is to defend her from the charge of Schism: Let us proceed, in the strength and grace of Christ, to consider that also.

CHAP. V.

Of the Nature of Schism, and of the Schisms of the Church of Rome, both within her self, and from other Churches.

DISCOURSE.

Schism is a departure or division from the Unity of the Church, whereby the band and communion held with some former Church is broken and dissolved. If ever the Church of Rome avoided Her self by Schism, from any other body of faithful Christians, or broke communion, or went forth from the society of any elder Church, I pray you to give me leave to enquire in these particulars. First, *Whose company did she leave?* Secondly, *From what body did she go forth?* Where was the Church which she forsake? And the same thing is repeated again, second and third time in your Page.

ANSWER.

You do here again, as before, in your description of *Apostasy* and *Heresy*, describe the thing amiss, that you may the better ward off the blow, and defend your Church: Not that we desire to strive with you about words, but as they do involve erroneous, and undue apprehensions of things: Be it granted, That *Schism* is a rent, or a breach of that Unity that Christ hath appointed in his Church: and so as *Heresy* denies the Faith, *Schism* denies the Unity of the Church: and the Gospel; but your description of it falls in with the

I. There may be *Schism* in a Church within it self. The Apostle several times useth this word, in this Epistle to the Corinthians, as 1 Cor. 1. 10. and chap. 11. 18. and chap. 12. 25. I beseech you, that, when you come together in the Church, there be no divisions, or schisms among you: Though that any of them did break off from the communion of the Church, doth not appear; but there were carnal contendings and strivings within, and among themselves, rending and tearing one another, which the Apostle there calls Rents or Schisms.

II. There may be *Schism* from another Church, contemporary and coexistent, as well as from a Church pre-existent. There is no necessity, that it must be only from a former Elder Church; yea, an Elder Church may be guilty of *Schism* from a younger, and from those that were her own Members, if she break the bond of love and order with them, by her own corruptions, and persecutions. It is the apostatizing, persecuting Church, that makes the rent, and is guilty of the *Schism*, and not the Reformed Church, who are driven out by them.

Now we apply these things a little to the Church of Rome. She may be charged with *Schism* upon all the said Accounts. The main touch is, that she is the most *Schismatical* Church in the World, both within her self, and in reference to other Churches; also, the evidence whereof is so notorious, that if I were a Roman Catholic, I would tell you, That it was very unhappily, and unadvisedly done of you, to mention this burden of *Schism* in a Paper of Dispute, offered by you to the Heretics.

For first, within her self. Her intestine Schisms and Divisions have been so many, that it would make this Paper swell into a Volume, to number them all up unto you. It is Bellarmine's own concession, though he labours also to cover this nakedness with a Fig leaf. That there were *Schismata gravissima & plurima* in former times, in the Roman Church, particularly, in the last Ages, and very many Schisms, even of the Popes of Rome amongst themselves. Yet he refers you to Mayer's Book of the Six and twenty Schisms of the Church, and see of Rome's own side your own Omphr. reckons up no less than Twenty nine Schisms in the Church of Rome. And of the Twenty eighth in the time of Clement the seventh, he saith, it was *Schismum & apostaticum Schism*, *omnium Res-publica Christiana dividit*. A most woful and long lasting Schism; for it lasted, as he saith, no less than One and fifty

years

Bell. Praef. in
Libr. de Pon-
tif.

Vocet Disp. Vol.
2. Dis. 43. P.

689.
Omphr. Ro-
man. Pontif.
& Cardinal.
ad. Annun.
Christi 1378.

years together; and the whole Christian world was divided by it; the French, Spaniards, and others, following *Clement* the Seventh; but Germany, Hungary, England, and part of Italy, followed *Urban* the sixth. Moreover, to mention another instance among so many, the Schisms were so violent between Pope *Stephanus*, and Pope *Formosus*, and their Successors, That they did nothing but do, and undo; Ratify, and Rescind the Acts and Decrees of one another. *Stephanus*, for his part, he Rescinds the Decrees of *Formosus*, and like a quiet, and peaceable man, digs him up out of his Grave, cuts off his Fingers, &c. But Pope *Romanus*, and *Theodorus*, and *John* the Tenth, disannulled the Acts of *Stephen*, and approved *Formosus*: Yet after these comes *Sergius* the third, who digs up *Formosus* his dead body once more, cuts off his Head, casts it into *Tyber*, Rescinds his Decrees. Now the Question is, Which of them shall we believe? for, they were all infallible. *Bellarmino* determines, That *Stephanus* and *Sergius* were in the Error, and so like an Heretic he takes upon him to judge the Pope: And as you have Popes and Antipopes, so you have Councils against Councils; for instance, your Councils of *Constantinople* and *Basil* have defined, That the Council is above the Pope. *Quod nisi esset, quia quinquaginta Romanorum Pontificum quatuordecim improbi sunt, et contradicent.* Which if it be not so, Who would ever gainsay the Pope, though never so wicked, say they of *Basil* in their Bull, Jan. 17. 1438. But Pope Leo, and the Council of *Lateran*, have determined the contrary. And here again, *Bellarmino* takes upon him to determine between the dissenting Popes and Councils, and pronounceth that of *Basil* as false, as *Antichrist* was angry with them to be but *Concilium*, &c. But in the mean time, your blessings of a Supreme Infallible, Visible Judge amongst you, to end your Controversies, are to much purpose, unless *Bellarmino* be he; but he is dead, and who succeed him in the Office, I cannot tell. And, I wonder, What became of your uninterrupted Succession all this while during all these Broyles and Schisms? And where is your Peace and Unity amongst your selves? Was *Bellarmino* almost in every Controversie, reports the contrary Opinions of your best Doctors, some of which he condemns very severely. I have not told them how many they be, but *Regius* saith, He mentions no less than Two hundred contrary Opinions amongst your own Writers, which your Infallible Judge (as it seemeth) hath not deter-

Anno Christi circiter 897. &c.

Bell. de Pontif. lib 4. cap. 12.

V. Calvis. Chronol. ad annum 1437.

Bell. de Conciliorum autoritate. lib. 2. cap. 19. & de Eccles. militante. lib. 3. cap. 16.

Voc. Diss. part. 2. inventar. Eccles. Roman p. 689.

determined to this day. I might here mention, as signal Instances thereof, The sharp Contentts, and Dignadations between your *Dominicans* and *Franciscans*, and *Jesuites*, about the power and interests of *Free-will*, and *Free-grace*; and the influence thereof into mans Conversion and Predestination; and about the immaculate Conception of the blessed Virgin *Mary*, about which your *Trent* Council durst not give a clear definitive sentence, but speaks ambiguously, like the Delphick Oracles of old: As also the Contentts between your *French Sorbonists*, and your *Hildebrandine Parasites* of the Court of *Rome*, about the pragmatick Sanction of the Council of *Basil*, the Liberties of the *Gallican* Church, the power of Popes, in-reference to Councils and Magistrates, &c. Nor, indeed, do I know any one point, wherein you differ from the *Protestants*, wherein you are agreed amongst your selves: Your very Council of *Trent*, though approved by the Pope, yet is rejected by the *French Papists* unto this day. This is your peace and unity amongst your selves, whereof you use to boast so much; Nothing, forsooth, but Music and Harmony, made up of Discords.

Secondly, As to other Churches. There be Churches both elder and younger, and contemporary with the *Roman*, and some of her own founder Members, with all which she hath broke communion; And they are not fugitivi, but fugati: It is not they, but she that hath made the breach, because she doth impose such conditions of communion upon them, as they cannot lawfully submit unto; viz. To receive all her Errors, and submit their Consciences to her, and her Head as Infallible and Supreme.

If we look back to the first times of your Apostasie, there were first, all the Churches and Christians, without the bounds of the *Roman* Empire, as in *India*, *Persia*, &c. Secondly, the *Greecian* Churches, which were one half of that Empire, one Leg of *Daniels* Image, *Dan. 2.* which took the Alarm very early, and refused the primacy of *Rome*, and stood upon their guard against her. Thirdly, the *African* Churches did the same. Fourthly, All those suffering Churches and Christians, that were oppressed under, and by the Papacy, as living within the reach of the Popes power.

Or, if we consider the present state of things, at this day, and in this Age, wherein we live, there be very many, with whom the Church of *Rome*, hath broke communion: As for instance,

All

All the Christians in *Asia*, and *Africa*, except some late Colonies of *Papists*: All the *Grecian Churches* in *Europe*: All those that are under the Patriarchs of *Constantinople*, *Antioch*, *Alexandria*, *Jerusalem*, *Russia*, and *Muscovia*. Also the Protestant Churches and Kingdoms, and many that lie hid under the Dominions of Popish Princes, who sigh, and mourn, and groan under the Abominations of the Papacy. Sir *Edwin Sands*, who was a great Traveller, and a very intelligent person, his computation in *Q. Elizabeths* time, was, That about one half of the Popes Dominions, were fallen from him, and become Protestants, five of the Ten horns have begun to hate the Whore; And you know how that since those dayes, you have not been gaining, but rather losing ground: insomuch, that when all Accompts are cast up, both of those who were never subject to the Pope, and those who have shaken off his yoke, it will be found, That the Church of *Rome* is not a third part of the Christian world. All these Companies she hath left, and gone out from all these Bodies, and Societies of Christians; hence therefore:

Sir E. S. *Eur-
pa Speculum*,
or view of the
state of Religi-
on in Western
parts, pag. 76.
& 187.

1. It is a strange Question for you to ask, *Whose Company she hath left?* For you cannot but know, if you know any thing at all of these matters, that there is a far greater number of Christians out of her Communion and Jurisdiction, than are within it.

2. This renders her assuming and monopolizing to her self, the name and title of the Catholick Church, in opposition to all other Churches out of her Communion, not only false, but extremely vain, and (in plain terms) ridiculous: For is she the whole Catholick Church, who is not a third part of it? Or rather, is not this a piece of Schismatical pride and arrogance in her? the very same with the *Donatists* of old, who did unchurch all others but themselves, and so do you, which is not the Spirit of the Gospel, but rather an evidence against you, that you have neither part nor lot in this matter, and that your hearts are not right in the sight of God, which are so full of the gall of bitterness, and sharp censoriousness. It further confirms that which hath been long ago demonstrated unto you, by that Learned *Raynolds*, That the Church of *Rome* is not the Catholick Church, nor yet a sound Member of the Catholick Church.

RAYN. 6. *Con-
cise & Concise*,
pa. 687.

And so much for the *Apostasies*, *Heresies*, and *Schisms* of your Church; The next thing in your paper is this:

C H A P. VI.

Some places of Scripture for the Inerrability of the Church of Rome, Answered.

DISCOURSE.

THe usual colour of believing more or less, than the Church allows, is vain and erroneous, inasmuch, as that very Christ, that stored her with knowledge of Gods revealed Truth, and with power to convey the same, hath also endued her with Inerrability to convey the same justly, without danger of miscarrying, against Ignorance. To you it is given to know the mysteries of heaven, Matt. 13. 11. Against darkness; Ye are the light of the world, Matt. 5. 14. Against error and falsehood; I will send unto you the Spirit of truth, to remain with you for ever, John 14. 16. Against weakness; She is the pillar and ground of truth, 1 Tim. 3. Hell-gates shall not prevail against her, Matt. 16. 18, &c.

ANSWER.

Now to examine the Contexture of this Discourse, though something might be said, both to the Grammar, and Logick of it, nor the soundness and sense of those distinctions you seem to make between Ignorance and Darkness (for what is moral Darkness, but Ignorance?) and Error and Falshood, &c. Your Scope is, to assert the Authority, and Inerrability of your Church, as the supreme Rule of Faith and Obedience. But what you mean by the Church, whether Popes, or General Councils, you say not, you know your Writers are divided about it. But to the Scriptures you alledge, we need not (as you say we must) but through the help of his grace, we will not impeach either the power or faithfulness of Christ; but there be three other things, which we may truly, and fitly say to you concerning those Scriptures.

1. That you do not shew particularly, where their pertinency lies, or how you would apply them to the point you aim at; they being in their plain and genuine sense, most remote from it.

2. That they do not prove Inerrability in those, to whom they were spoken and intended; for they are as applicable to every other Church, yea, to every true Believer, as to the Church of Rome: For every true Believer hath the Spirit of Grace and Truth dwelling in him, and is enlightened thereby, to know the mysteries of the Kingdom of Heaven; but yet it doth not follow, nor will you affirm, That every true Believer, that every godly Man, and every godly Woman, is infallible.

3. We answer, further, That these Promises and Scriptures were not given to the Pope and Church of Rome, there is no pretence nor colour for it. How ill doth it become you, who do deny the perseverance of true Believers, to claim to your selves an interest in such promises, that the Spirit shall remain with you for ever? It was never said to the Pope, *Te are the light of the world*: For he is indeed the Angel of Death, the Messenger and Instrument of Darkness; a Star fallen from Heaven, who hath opened the bottomless pit, and overspread the whole face of the visible Church, with smoke and darkness, as was prophesied of him, in the fifth Trumpet, *Revel. 9. 1.* It was not said to the Pope, *What ye bind on Earth, shall be bound in Heaven; and to you it is given to know the mysteries of Heaven: or what I will send the Spirit to you, to remain with you for ever*: It was not said to him, nor to the Roman Catholick visible Church. You have been told so an Hundred times. You have been challenged an Hundred times over, to prove your interest in these promises, if you can: And now again, if you reply to this paper, what ever you pass by in silence, yet I pray remember this, That you prove your interest in them, now once at last. And to provoke you, if possible, thereunto, give me leave to tell you, That howsoever you labour to put a good face upon the matter, yet there are not wanting appearances and grounds of diffidence, even among your selves about it; for Bellarmine numbers the alligation of the Apostolick See to Rome, in no higher rank, than that of pious, and very probable Opinions. *Quod non sit omnia de fide à B. Ill. d. Rom. Romana Ecclesia non posse separari Apostolicam sedem patet, quia neque Scriptura, neque traditio habet sedem Apostolicam ita fixam esse*

ET ADIUNGIT
SICUTI CUM

B. Ill. d. Rom.
Pontif. lib. 4.
cap. 4.

Rome, ut inde auferri non possit nihilominus tamen pla & probabilissima est sententia. But if the Apostolick seat be removable from Rome, then by your own principles she may erre and perish: Therefore, I say again, prove your interest in any Scripture-promise, if you can.

Do it if you can (for instance) concerning that famous Text, upon which you found your claim; *Matt. 16. 18. Thou art Peter, and upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.* This Text belongs as much to Mahomet, as to the Pope; you would faine give it to the Pope; but how many *postulata* must you beg without proof, before you can arrive at such a conclusion? as;

1. That Peter was at Rome.

2. That he was there martyred, and murdered by the Romans.

3. That the murdering of an honest man doth give the Thief that did it, a just right and title to all his Estates and Honours; or, as Mr. Cartwright speaketh, That innocent blood, which pollureth other places, should sanctifie Rome; and that the Lord, who in revenge threw down Jerusalem from her privileges, which she had above all the Cities in the world, for spilling the blood of the Prophets, should in reward lift up the head of Rome, above all other Cities, for shedding the blood of the Apostles: Nay, rather, forasmuch as it was more drunken with the blood of Saints, under the Government of the Emperors, than ever was any, and therein hath justified, her elder sister Jerusalem, therefore by the most just judgment of God, it is become the Seat of Antichrist. Yea, by this Argument, as he also observes, Jerusalem that killed our Saviour Christ himself, getteth the prize from her.

4. That Peter was Bishop of Rome; which was inconsistent with his Office of Apostleship.

5. That he left a Successor in eodem gradu, in his Apostolical power and office; that whereas the Commission was personal to the rest to determine with themselves, he onely of all the Twelve should hold the Apostleship, as it were, in fee-simple, for himself, and his Successors for ever.

6. That the Bishop of Rome is this Successor, though Peter taught at Jerusalem first, afterwards at Lidda, then at Joppa, afterwards at Antioch, and likewise at Cesarea, lastly, at Alexandria,

Cartwr. on
Matt. 16. 18.

Cartwr. on
Matt. 16. 18.

dis, before he came to Rome: And to the Apostolical Authority is holden by the tenure of *Bulwer English*, where the youngest enjoyeth all, as Mr. *Carwright* there observes.

Of all which suppositions, the two first are merely disputable and uncertain, and can never be demonstrated; but the four last are most certainly and indisputably false. But yet all these we must believe, to the end we may believe the Popes concernment in this promise made to *Peter*. And many a child of God have you offered in the fire to *Molech*, for not believing these *Romanes*: But when will you go about to prove them? You know in your own Consciences, that there is as much footing in the Scripture for the old *Pagan Theogonie*, their Pedigrees and Fables of their Canonized Ancestors, and for the *Jewish Talmudick*, as for these *Romanick* Fictions. Learned men have observed, That there may be some dark footsteps of the true Scripture History of *Adam*, invelligated, and discerned in the old Heathenish Fable of *Sauro*; some footsteps of the History of *Cham* and *Cain* in the Fables of *Jupiter*, of *Noah* in *Bacchus*, of *Moses* and *Joseph* in *Mercurius Trismegistus*, of *Josuah* and *Sampson* in *Hercules*, &c. And truly there is no more of *Peter* the Apostle, in the Pope of *Rome*; those being nothing else; but depravations of, and depraved Traditions, and Additions to, the Truths and Sacred Histories of the Old Testament; and so is *Popery* to the New. You reason from the promise made to *Peter*, that the Church cannot fail, being builded upon a Rock; how needs he new *Masons*, to re-build her again? But why do you not prove the *Roman Synagogue* to be a Church? You know we deny it, otherwise then as the dead carcass, or picture of a man; is called a man; She is *Ecclesia malignantium*, as *Psalm 136* 3. A Church of evil doers; but not a true Gospel Church, nor is Spouse of Christ. Though if she were, yet a true Church, when declining, or defective, may need Instruments in the hand of Christ to Reform her; call them new *Masons*; or by what other name of honour or contempt you please. Therefore, after the renewed promulgation of the Gospel, in the tenth Chapter of the Revelations, Christ doth authorize and commission his servants to measure the Temple, and to leave out the outer Court, *Revel. 11. 1, 2.* which importeth some further degree of Reformation; but prove the Pope, and Church of *Rome*, to be universal concerned; in what was said, to *Peter*; if you can.

Mr. Bedle's
Letters to
Wadsworth.
cap. 8. p. 118.

Garrwt. in
locum.

Calvin in loc.

Do it, if you can; concerning that other Scripture, so much abused by you, 1 Tim. 3. 15. The Church is the pillar and ground of Truth, because by the Ministry of the Church, the Truth is published and propagated; as if a Law, or Proclamation of the King be set up, upon a pillar in the Market-place; or in allusion, as Mr. Bedle takes it, to the *bases* or pillars that held up the Vail or Curtains in the Tabernacle: And whether you refer it to *Timothy* as some, or to the *Church* as others, it comes much to one. Evident it is, that the Apostle speaks it directly, either of *Timothy*, or of the *Church of Ephesus*; and that it holds by a parity of reason, concerning all other Gospel Ministers, and Gospel Churches, both the one, and the other, may be called in a safe sense, the pillar and ground of truth. But what is this to the Church of Rome? How ridiculous a reason were it (saith Mr. Cartwright) for the Apostle to exhort *Timothy* to walk circumspectly in the Church of Ephesus, because the Church of Rome is the pillar and stablement of truth? The Papists (saith Calvin) *dum ad se transferunt hoc encomium, imprae faciant, alienis se plaudere vestiendo. Nam ut evebatur Ecclesia supra tertium Galum, nego id totum ad eos ullomodo pertinere. Quinetiam locum presentem adversus eos retorqueo: nam si Ecclesia columna est veritatis, sequitur non esse apud eos Ecclesiam, ubi non modo sepulta jacet veritas, sed horrendum in modum diruta & eversa sub pedibus calcatur. When the Papists transfer this glory to themselves, they do wickedly, cloathing themselves with the feathers of other Birds: For suppose the Church be extolled, and lifted up above the Third Heavens, I deny, that any thing of all this excellency belongs in the least to them; yea, further, I retort this place against them: For, if the Church be the Pillar of Truth, then it follows, that the Church is not amongst them, where the Truth doth not only, lie buried, but is torn down, and overthrowen, and trampled under foot, in a fearful manner. An hoc est vel *enigma*, vel *cavillum*? Paulus Ecclesiam non vult agnoscere, nisi in qua excelsa & conspicua sit Dei veritas in Papatu nihil tale apparet, sed difficultio tantum & ruina, ergo genuina Ecclesia nota illic non extat. Is there any difficulty, or any cavilling in this! Paul will not have any Church acknowledged, but such as wherein the Truth of God stands on high, conspicuous to the view of all men. But there is no such thing to be seen in the Papacy, but the overthrow and ruines of the Truth: therefore there is no true note, or mark of the Church to be found there.*

The

The plain Truth is, That Apostate Church, and the Head thereof, that is *Babylon*, and Antichrist, hath no right to any one promise in the Book of God, but stands directly under all the Threatnings and Curses written therein, because they have both added thereto, and taken from it, *Revel. 22. 18, 19*. Indeed those Churches, and those Souls, have the best right to the promises, that prize them most: Therefore the Protestant Churches have a better right to them, than the Church of *Rome*. By the Protestant Churches, I intend, all that do subject themselves to the Scripture, as the Rule of Faith and Life: And by the Church of *Rome*, all those that suffer the Pope to have dominion over their Faith; for we do not judge every individual in the external communion of that Church, but onely such of them as have drunk down her deadly poyson; What have they to do with the promises? What have they to do with God, to take his Covenant into their mouths? Who do believe in a man that can lye? and in a Church of men, who may deceive, and be deceived? How much better and safer would it be for your eternal peace, to cleave to the Scriptures, which are the voyce of God, and so to bottom and ground your Faith upon the truth and faithfulness of him that cannot lye, then thus to ground it upon a man that shall dye, and upon the sons of men, that shall be made as grass: For all flesh is as grass, and all the glory of man, as the flower of grass: The grass withereth, and the flower thereof, fadeth away, but the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you.

C H A P. VII.

Of Humane Testimonies, for and against the See of Rome.

THAT which remains of your Discourse, is partly Quotations, without so much as attempting to prove your intentions in them, of some parallel Texts with those before answered; partly repetitions of those impertinent Queries, *Whether did the Roman Church go from any other known Church, &c?* Answered also before, under the Head of *Schism*, partly Humane Testimonies for the See of Rome, for so you phrase it, the Body of your Discourse having run upon this expression, the Church of *Rome*, the Title being the *Roman Faith*. To your Humane Testimonies, I would humbly offer three things to your serious consideration, which, I suppose, may suffice to all you say, or can say, from the Fathers, in whom you seem to repose your greatest confidence, for the defence of your cause.

Consid. 1. That you know we do not own the Fathers, but the Scriptures onely, as the Supreme Judge of Controversies: Though we honour them, as blessed Instruments in their Generation; yet we know they were but men, and not Apostles: infallibly, inspired and assisted by the Holy Ghost, Yea, we do ingenuously acknowledge, That the darkness, and inadvertency of the Fathers in some points, did contribute and make way for the rise and growth of Popery. They had their hands so full of other work, partly from without, in all their Conflicts, both with *Jews* and *Pagans*, both by writing and suffering, while the Christian Princes also in the mean time, were not idle, but had their hands full, in the Wars of *Michael* against the Dragon, against the persecuting *Pagan* Emperors, during that fourth Century: And partly from within, by those intestine mischiefs, which, through the malice and craft of Satan, were bred within the Churches own bowels, such as *Arrianism*, with all the Errors and Blasphemies accompanying and flowing from it, against the Person and Natures of Christ, and against his blessed Spirit.

Christian Religion against Popery.

Spirit. As also *Pelagianism*, wretchedly undermining the work of his Grace and Spirit, in the effectual application of Christ, and his redeeming Love, to the Souls of his Elect. *Donatism* likewise at the same time dreadfully disturbing the peace, and order, and fellowship of the Gospel, by dischurching, and dis-baptising all other Christians, and re-baptising themselves, whilst others in the mean time were as much too large, and loose, as they too rigid. The faithful Servants of Christ were thus assaulted in those dayes on every side, over and beside the daily work of Teaching and Governing their respective Flocks and Churches. All which, did so severely call upon them for their deepest intentions and endeavours, that as it rendred the work heavy upon the shoulders of the faithful Ministry in those conflicting times, so, truly, to my narrow capacity, it is no wonder, if in the mean time, the deep and subtle workings of the mystery of Iniquity in the Papacy, did, in a great measure, escape their observation. And the rather, if we consider the disadvantage they were under, both for want of Printing, and of well regulated and formed Universities and Schools of the Prophets: The Monastick Institutions at first (as some have thought) coming nearest, and seeming to have had some glimpse and aim thereat; so that when all accounts are cast up, assuredly it will be found, That we have more cause to acknowledge and admire the grace and power of Christ, in acting and enabling his servants to see so much, and go so far, in those dark and difficult times, then to stumble at the dispensation of his Providence, because they did not see every thing. Neither have you for your parts, either cause or colour to offend at these sentiments of ours concerning the Fathers, when your own *Petavius* can say, *Plerisque veterum patrum---usu venit ut ante Errorum atque Hæreseon--- Originem, quibus Christianæ fidei capita singillatim oppugnabantur, nondum satis illustrata ac patefacta rei veritate, quædam suis scriptis asperserint, quæ cum orthodoxæ fidei regulæ minime consentiant. It is a common thing (saith he) with most of the ancient Fathers, that before the rise of Errors and Heresies, whereby the Articles of the Christian Faith were particularly oppugned (the truth of the thing being not fully enough cleared and laid open) they did intermingle some things in their Writings, which do not agree with the rule of the Orthodox Faith. Thus he; yea, there is nothing more common with your Writers, than to cry the*

Petav. Animadu. in Epiaph. Hæres. 69 Arriano rum. p. 285.

the Fathers either up or down, meerly as may serve their turn, and that sometimes in terms course enough. *Patres quos se venerari simulat*, saith *Beza*, concerning your Church, *palam tamen*

Beza in 1 Tim. 3. 15. *imperitis illudens conculcat.*

Consid. 2. You may do well to consider yet further, That the Fathers did bear their Testimony so far as their Light served against the corruptions they saw coming in; though in some things, which it pleased God in his unsearchable wisdom to hide from them, they did run with the Cry, and say, as others said; yet, in other things, they bear witness against you. And therefore it were easie to retaliate, and require you with as many Testimonies of the Ancients on the other hand, against the See of Rome, as you have brought for it: You may see a little handful of them in *Calvins* Preface to his *Institutions*.

As to those speeches you quote, as sounding for you out of *Epiphanius*, *Austin*, and *Ambrose*, you seem to understand their words in a deeper sense, than ever they intended them; for what though the Ancients sometimes called *Peter* the Chief, the First, the Head; the Prince of the Apostles, yet these, and such like Metaphors, may be understood in such a modified sense, as to import no more but only a precedence of order, and not a supremacy of power; the former whereof, is granted by our Divines to *Peter*, but will stand you in no stead; and the latter you cannot prove, though if you could, yet this also would not do your business; for, suppose *Peter* had been as great a King as *Solomon*, yet what is this to the *Pope*, any more than to the *Turk*, or to the King of *Spain*? But it will be difficult for you to evince, with cogency of demonstration, That the preference the Fathers give him, doth amount to any further or higher power, than that of the Foreman of a Jury, or the Speaker of the House of Parliament, or the Moderator of a Synod, who hath a preheminance of Order, but not of Power and Jurisdiction, above the rest of his Colleagues. What say you to that of *Jerome*? Ut *Plato* Princeps Philosophorum, ita *Petrus* Apostolorum fuit; As *Plato* was Prince of the Philosophers, so was *Peter* of the Apostles: But *Plato* had no power of Government or Jurisdiction over other Philosophers, but onely an eminency of esteem and respect. I might here also tell you, as to *Epiphanius* (but that I hasten to a close) that the Testimony you alledge, is not in his *Anchoratum*, but in his *Panarium contra Hareses*. As also, what a Testimony

Hieron. 2. lib: advers. Pelag.

Testimony he hath born against you, concerning your Idolatry; Vide infra and how slightly your own Writers, such as *Canus*, *Baronius*, *Petavius*, are pleased to speak of him. Cap 8. Append.

As to *Austin*, the first sentence you quote from him, as it doth not occur in the place you quote, where I have searched for it, so neither indeed do I remember any such expression of his in any other place. The next, wherein he speaks of *Peter* as the Rock, I wonder you would quote, when I presume you are not ignorant, that he hath put it among his Retractions, and given a sounder exposition of the Rock concerning Christ himself.

Dixi de Apostolo Petro quod in illo tanquam in Petra fundata sit Ecclesia. Sed scio me postea sic exposuisse, ut super hunc intelligeretur quem confessus est Petrus. Non enim dictum est illi tu es Petra, sed tu es Petrus. Petra autem erat Christus. And again, *Edificabo Ecclesiam meam, id est super me ipsum filium Dei vivi edificabo Ecclesiam meam. Nam volentes homines edificari super homines, dicebant, ego quidem sum Pauli, ego autem Apollo, ego vero Cepha.*

And that his *Principatus Apostolici Sacerdotii*, and whatever other expression of his, may seem to carry a benign aspect towards the Church of *Rome*, must be understood with some temper and allay, is undeniably evident by the famous Testimonies, constantly born by him, and by the rest of the *African Bishops* and *Councils*, against the *Inroachments* and *Usurpations*, of that aspiring, and devouring See of *Rome*. The *Milevian Council* decreed, *Ad Transmarina qui putaverit appellandum, nullo intra Africam in communionem suscipiatur.*

If any man shall appeal beyond the Seas, let none in *Africa* receive him to communion. And in *Cyprian's* time, upon occasion of *Stephanus* Bishop of *Rome*, his interposing on the behalf of *Basilides*, and *Martialis*, who had been deposed for sacrificing to Idols, *Cyprian*, and other Bishops in Council with him, decreed, *Ut unius cujusque causa illuc audiatur ubi est crimen admissum, & illuc agere causam suam, ubi & accusatores habere & testes sui criminis possit. That every ones cause should be heard in the place of the Fact committed, and there manage his cause---where the Defendant may have both accusers and witnesses face to face.* So little understood they of the *Popes* Supremacy.

As to *Ambrose*, the Books you quote, *De Vocatione Gentium*, are generally concluded, by all Learned men, both *Papists* and *Protestants*, to be none of his; but some ascribe them to *Eucherius*.

Retract. lib. 1. cap. 21.

Serm. 13. in Matth. p. 22. Edit. Lovan.

Epist. 162.

Can. 22.

Cyp. Epist. 55. Pamel.

Riv. Crit. Sacro.
lib. 3. cap. 17.
& lib. 4. cap.
18. Lat. lib. 2.
de Semi Pe-
lag. cap. 3.

rius Lugdunensis. Bellarmine to Prosper; yet Vossius thinks they are none of *Prosper's*, as differing from his principles, and so thinks *J. Latius* of them, as differing from his stile. *Libros de Vocatione Gentium* (saith River) *sentiunt fere omnes non esse Ambrosii*. Erasmus stilus videtur non abhorrere à phrasi Eucherii Lugdunensis. Bellarminus & alii fere omnes eos asserunt Prospero, Obstat tamen, scribit clarissimus Vossius, quod illius Authoris sententia non videtur quadrare cum doctrina Prosperi. A Prosperi etiam stile abluere judicavit vir eruditus *Joh. Latius*. Moreover, seeing you mention *Ambrose*, you may remember his judgment was, That *Rome* is *Babylon*, Apoc. 17. So much for this second Consideration, That the Fathers did testifie in part against you, and not so much for you, as you pretend.

Considerat. 3. I pray consider in the third place, That there be many, even of your own Writers, that testifie against you in several things; for which, you have put their Names, and their Books, into your honest *Indices Expurgatorii*, and into your *Index librorum prohibitorum*, such as *Stella*, *Masius Espencaw*, *Ferns*, &c. But there be others left, who have escaped your Interpolations, Expurgations, and Prohibitions, who testifie against you to your faces. Let me add but two or three signal Instances to what you have had already.

Greg. lib. 6.
Epist. 30.
Lib. 4. Epist.
38.
Bellarm. de
Pontif. lib. 2.
cap. 2. & lib.
2. cap. 13.
Ribera in A-
poc. 14. 8.
Tertoll. cont.
Juda. cap. 9.
Aug. de Civ.
Dei. lib. 18.
cap. 22.
Hieron. de Spi-
ritu sancto. Pro-
log. & Ep. 151.
in Algas Quall.
Ambros. in
Apoc. 17.

First, You know how sharply Pope Gregory the first, inveighs against that proud, swelling, smoky title of Universal Pastor, used and claimed by all his Successors to this day. Ego autem fidenter dico, quia quisquis se universalem vocat vel vocari desiderat, in elatione sua Antichristum præcurrit, quia superbiendo cæteris se præponit. I speak it confidently (saith he, and the Pope, you say, cannot erre) that whosoever calls himself, or desireth to be called by others, universal Bishop, or Pastor, is the Fore-runner of Antichrist, in his elation of mind, because he lifts up himself in pride above others. And he saith, That it is a prophane Title, and that the King of pride is at the door, and an Army of Priests ready to fight his Battels, with many other such like expressions.

Secondly, I might here also tell you, how that Bellarmine and Ribera, both Jesuites, and some others of the same Tribe, do confess and maintain, and that according to the judgement of sundry of the Fathers, viz. Tertullian, Austin, Jerom, Ambrose, That mystical Babylon in the Revelations, is Rome, and that she is reserved and devoted to destruction, even to be burnt with fire.

Christian Religion against Popery.

A concession of more dangerous consequence, and importance to your cause and interest, then to be evaded by *Romanes* of an imaginary Antichrist of the Tribe of Dan.

Thirdly, if you ask for humane Testimonies against that Scorpion Doctrine of justification by the merit of your own Works, and Penances, and Satisfactions, wherewith your Locusts use to sting and torment, and torture the Consciences of men, worse then Death; and upon which, as was said before, that Champion of the Lord, did pitch the Field against you; it is worth your noting, how Bellarmine having wrestled, with his wit, in five Books against the truth of God, yet, at last (God confounding him in his opposition to it) he confesseth; *Propter inconstantiam propriae iustitiae, & periculum inanis gloriae, Tutissimum est totam fiduciam in sola Dei misericordia & benignitate reponere.* Because of the uncertainty of our own Righteousness, and the danger of Vain-glory, it is the safest way to put our whole trust in the meer mercy and goodness of God. And it is so indeed: But then Bellarmine, why did you dispute against it? against the inward workings and recoylings of your own Conscience, which did whisper you in the ear, and told you, That this is the best and safest way, *Ex ore tuo serve nequam.* I cannot but often think of this passage of his, as one of the greatest triumphs in this kind, that ever truth had, out of the mouth of such an impetuous Adversary; for *magna est veritas, & prevalebit.* Surely these words of his do as well deserve to be blotted out by an *Index Expurgatorius*, as those of Chrysostom; *Meritum nullum esse nisi quod a Christo confertur*, which you have ordered to be purged out of his works, and as well as those passages out of Robert Stephens Table to his Bible, *Credendo in Christum remittuntur peccata*; and *Credens Christo non morietur in aeternum*; *fide purificantur corda*; *iustificamur fide in Christum.* Our sins are forgiven, by believing in Christ; he that believeth in Christ, shall not dye eternally; our hearts are purified by faith; we are justified by faith in Christ; of which your pious *Index* saith, *Deleantur subjectae propositiones, tanquam suspectae.* Let these propositions be blotted out, as being suspicious; for, it seems, you suspect the very words of Scripture, and the Gospel it self, whether it be true or no; but there is nothing renders your Religion more suspicious, and more odious unto my heart, then this your enmity unto the free grace of God, and against the Scripture, by

Bell. de Justif.
lib. 3. cap. 7.
prop. 3. nota
loc. cit. 1667

Index Expurg.
Littera C
Chrysostom.
Index Expurg.
Cardinal. Quir-
rega in littera
B. Biblia Ro-
berti Stephani.

Matth. 9. 16.

*Fulgatus in
vita Bellar. re-
ferente:
Dr. Grew of
Justif. pag. 91.
169.*

*Rox's Aft. and
Mon. Vol. 3.
page 527. col.
2.*

*Voet. Vol. 2:
Disput 47. pag.
726.*

which it is revealed, which you are still venting upon all occasions. *Calum gratis non accipiam*, saith Vega, I will not accept of heaven upon terms of free grace. But when death appears, and stares upon you, some of you can speak at another rate; so did Bellarmine, when he prayed upon his Death-bed, *Precor ut me Deus, inter sanctos, & electos suos, non estimator meriti, sed venie largitor admittat.* I pray, that God would receive me among his Saints, and chosen ones; not upon the account of merit, but for the sake of his own pardoning grace and mercy. So Stephen Gardiner, when Dr. Day, Bishop of Chichester, came to see him on his Death-bed, and began to comfort him with the words of Gods promises, and with the free justification in the blood of Christ our Saviour: Gardiner hearing that, *What, my Lord, (quoth he) Will you open that Gap now, then farewell altogether; To me, and fush other in my case you may speak it; but open this window to the people, then farewell altogether.* Here were clear convictions, but strange rebellion of spirit against them: And to leave this head, *Veetius* hath a large and learned Dispute with this Title, *Via veritatis in ipso papatu erumpentis, de salute per solam Dei misericordiam in Christo.* Wherein he produceth a cloud of Witness to this truth.

It was also in my thoughts, to have noted something out of your own Writers concerning the Popish Circle, I mean, the maze of unbelief, wherein they run round, to prove the Scripture by the Church, and the Church back again by the Scripture: Like men drunk, and giddy with the cup of the Wine of Astonishment, and with the spirit of Delusion; it being just with God to smite them with a vertiginous distemper of mind, that they shall never come to any consistence, to any settlement in the Faith, who will not settle upon the true foundation, and acquiesce in the Scriptures of Truth. For as the fire devoureth the stubble, and the flame consumeth the chaffe, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of Hosts, and despised the word of the holy One of Israel. *Isa. 5. 24.*

And, finally, seeing you call so much for Humane Testimonies, I had thought to have offered some, which, I think, you will blush to read, out of your own Writers, concerning the Veneration you give to your Popes, your Representative Christs, and Vice-gods; and yet withall, concerning the hideous prophane-
nets

ness of their Lives, and their Errability, yea, their actual erring Errors, damnable, and fundamentally destructive of the Faith, and all this out of your own approved Authors, out of whom I have observed and collected a few things, but these few are too many to be here inserted: The Subject is so copious, that it requires an intire Treatise by it self, therefore must be deferred, till some other occasion do present: And in the meantime, so long as *Gregorius præcur for Antichristi*, and so long as *Bellarminet Tuli*, *summiest*, remains upon Record among men, you may shut your mouths, and cease your boastings of Humane Testimonies.

I Have now, according to the measure of Light and Grace received, returned you an Answer to your Paper, somewhat largely: I confess, being desired to answer it to the full, but yet as briefly as I could; yea, omitting many things which might have been, both truly and pertinently spoken. I find, that it hath been answered twice before by more Learned pens, which, as it renders this Labour of mine less necessary, and, which I think might have been spared, had you not called with such renewed importunities for an Answer; so it renders you the more without excuse, for that now you have the Truth against one opposition confirmed to you in the mouth of Three Witnesses. First, by Mr. Baxter, in his *Key for Catholicks*, printed Anno 1659. who received a great part of this your paper, in a Manuscript sent from *Wolverhampton* to *Sturbridge*, and hath inserted it, and confuted it in his Book before mentioned, page 244. It hath been answered a second time by Dr. Owen, in his *Animadversions on Fiat Lux*, Cap. 2. page 59, &c. and in his *Vindication of his Animadversions*, Cap. 4. page 48. & deinceps. And yet now, after two Answers in print, you send the same words again (such is the pendency of your cause) in a Manuscript, to a person of Honour in this Kingdom of *Ireland*, with a challenge to our Divines to answer it, which hath produced and drawn forth this third Answer to it, besides all that hath been written in former times, as also of late by Dr. *Stillingfleete*, Mr. *Poole*, and others, though not to this individual paper, but upon occasion of other oppositions, yet in defence of the same general Truth, and Cause of Christ against Popery.

O that He, who alone is able, would vouchsafe to bless both those former, and these present endeavours, so as to undeceive

and open your eyes, and convince you by his Spirit of the Vanity of Vanities, that is in these pretensions of Supremacy, Inerrability, and Indefectibility in your Church and Pope. *The Lord* awaken you out of these golden Dreams, before it be too late: Yea, I do believe through grace, and am persuaded, That he will yet do it, by one means or other, for such of you as do belong to the election of his grace: The same free and sovereign grace that did pity, that did undeceive, and convince, and conquer Paul, when in his full career of blind Zeal, and opposition, is able to convince, and over-power you. *Fathers, forgive them, for they know not what they do.* Now the Lord in mercy do it, That your Faith may not stand hereafter in the wisdom of men, but in the power of God.

and
I look being desired to answer it to the full, but yet as briefly
as I could; yet omitting many things which might have been
both true and pertinent, I have chosen to speak only of such
things as were more learned than, which as I remember
this language of mine less necessary, and which I think might
have been spared, had you not called with such renewed impor-
tunities for an Answer; (to remember you the more without
excuse for that now you have the Truth against one opposition
contrasted to you in the mouth of Three Witnesses. First, by
Mr. Baxter in his K. & C. Catechism, printed June 1699. who
asserts a great part of this book to be heretical, and hath inserted it in his
Index Nihilominus to Cambridge, and hath inserted it in his
Index it in his Book before mentioned, page 44. and hath been
answered a second time by Dr. Owen, in his Animadversions on
First & Second, page 89. and in his vindication of his
Animadversions, Cap. 4. page 89. to answer. And yet now,
after two answers in print, you send the same words again (which
is a Manifestation of a person of a bad heart of your cause)
Honest in this Kingdom of Wales with a challenge to our Di-
vines to answer it, which hath provoked, and drawn forth this
third Answer to it, besides all that hath been written in former
times, as also of late by Dr. Williams, and Mr. Pople, and others,
though not to this individual paper, but upon occasion of other
oppositions yet in defence of the same General Truths and Causes
of Christ against Popery, and in answer to a challenge to the
O that He who alone is able would vouchsafe to please both
those former and these present endeavors, to as to undeceive
and

C H A P.

C H A P. VIII.

AN APPENDIX for the further Illustration of some things, which are but briefly hinted in the former Chapters.

IN Cap. 2. of *Apostasie*, and again, in Cap. 3. of *Heresie*, mention is made of counsel given by Papiſts to the Pope. A Friend, to whom the Answer was communicated in Manuscript, made some Inquiry about it, to whom a further Account was sent; which because the same Inquiries are not unlikely to arise in the studious Readers mind, is thought fit to be communicated.

I find there were two papers of Advice presented to the Pope in those dayes, about the time of the Council of *Trent*, for the help and support of the then declining Church of *Rome*; both which, give pregnant evidence against her, of her corruption, and departure from Apostolical, and primitive purity. The first to Pope *Paul* the Third, in the Year 1538. by Nine select Cardinals and Prelates, viz. Cardinal *Contarenus*, Cardinal *Peter Theatinus*, afterwards Pope *Paul* the Fourth, Cardinal *Sadolet*, Cardinal *Reginald Poole* of *England*, &c. The Title is, *Consilium Delectorum Cardinalium & Prelatorum de emendanda Ecclesia*: This *Novem-virale Concilium*, was sent by *Nicholaus Cardinalis Campanus*, to a Prince in *Germany*, by whom it came to the hands of *Luther*, and *Sturmius*, and by their means was made publick. It is mentioned and quoted by *Espensaw*, a Popish Bishop, a Sorbonist, in his Commentaries on *Titus* 1. It was extant in the Book of the Councils, Tom. 3. Concil. Edit. per Crab. Edit. *Calon.* 1551. But in all other Editions, *Pontificiorum furto & fraude desideratur*, saith Mr. *Crashaw*, who Reprinted it *London* 1609.

These men do with something of Ingenuity acknowledge, and advise to a Reformation of sundry enormous Abuses and Corruptions in the Church of *Rome*; and they begin wisely and faithfully, at the fountain & Well-head, telling the Pope plainly, Principium horum malorum inde fuisse quod nonnulli Pontifices tui

A Defence of the Protestant

Page 2.

Prædecessores, prurientes auribus ut inquit Apostolus Paulus coacervarunt sibi magistros ad desideria sua non ut ab eis discerent quod facere deberent, sed ut eorum studio & calliditate inveniretur ratio quâ liceret id quod liberet.----- Ex hoc fonte sa iste pater, tanquam ex equo Trojano, irrupere in Ecclesiam Dei tot abusus tam & gravissimi morbi, quibus nunc conspicim is eam ad desperationem fere salutis laborasse. *The beginning of these Evils (say they) hath been, that some of the Popes your Predecessors, having itching ears, as the Apostle Paul speaks, have heaped up unto themselves Teachers according to their own desires; Not that they might learn from them what they ought to do, but that by their study and craft a way might be found out whereby it might be lawful to do what they list. From this fountain holy father, as from the Trojan horse, have broke forth so many abuses into the Church of God, and such grievous Diseases under which we now see her labouring almost unto desperation of recovery. The Popes Infallibility, it seems, was no Article of their Faith. Then they proceed to instance in sundry particulars, as Caralesenes, in the Ordination of Clergy men, putting men both ignorant and vicious into Holy Orders, bestowing Benefices and Ecclesiastical promotions upon them; Reservations of Pensions, changing and chopping of Livings, Improprations, Pluralities, Non-residences, Exemptions and Impediments laid upon Bishops, in governing their Flocks, and punishing of Sinners. The great degeneracy and corruptions of Religious Orders, Simony, and filthy Lucre, in the exercise of the Keyes. The scandals between Monks and Nuns. Vain Philosophy in Schools, and Universities, teaching Iniquity; whereas, say they, Ostenderent infirmitatem luminis naturalis in Questionibus pertinentibus ad Deum: They ought to shew the weakness of the light of Nature in disquisitions about the things of God. They instance also Dispensations for Marriage within the degrees forbidden, absolving Simoniacks: In hac etiam urbe meretrices ut matronæ incedunt, habitant etiam insignes edes, corrigendus hic turpis abusus. In this City of Rome (say they) Whores go up and down as honourably, as chaste Matrons; and they dwell in sumptuous Houses, this shameful abuse ought to be Reformed. These are some of the main Heads of their Advice. Tollantur (say they) obestantur sanctitatem tuam, per sanguinem Christi, quo redemisti sibi Ecclesiam suam eamque lavit eodem sanguine, tollantur hæmatule.* We do beseech and obtest your Holiness, by the blood

Page 3. & deinceps.

Page 12.

Page 16.

Page 11.

of

of Christ, where with he hath redeemed his Church unto himself, washing it with his own blood; we beseech you let these spots and blemishes be taken away. But the Pope would reform nothing, but was like the deaf Adder, which stoppeth her ear: which will not hearken to the voice of the charmers, though they charm nearer so wisely. We would have healed Babylon, but she could not be healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies; Psal. 58. 4; 5. Jer. 51. 9.

The other counsel was given to Pope Julius the Third, by three Bishops met at Bononia. It is intituled, *Consilium quorundam Episcoporum Bononiæ congregatorum: quod de ratione stabilien-
dæ Romanæ Ecclesiæ.* Julio 3. Pont. Max. datum est. It is subscribed, Bononiæ Octob. 20. Anno 1553. *Sacrilicis tunc servi & creaturæ devotissima.* (Your Holinesses most devoured servants and creatures) *Vincenium de durantibus Episc. Thermularum Brixienfis. Aegidius Falcoera Episc. Caprularius. Gerardus Bursdagnus Episc. Theſſalonicenſis.* It was first published by Vergerius after his conversion. It is mentioned by *Johannes Wolfpius*; in his *Memorabilia*. And lastly, Re-printed at London; out of Mr. *Craſhaws* Library, Anno 1613. These Advisers, like meer carnal Politicians, do observe horrid Degeneracies and Abuses; but instead of counsels tending to Reformation; they mend the matter so, as to make it much worse; their proposals aiming at no other scope, but merely how their sins, and corrupt state, which they love, and like so well, may be continued and preserved, and how Light and Reformation may be kept out; some of their words being rendred in English, in the Answer above, Chapter 3. But most of the Latin omitted, for Brevities sake; I shall here subjoin it, with some more alto of their own words, for the Readers more ample satisfaction: *Thus then they speak;*

Cum nos multum ac diu cogitavissetus quisnam esset gravissimæ hujus controversiæ status— tandem hunc esse deprehendimus. Lutherani Symboli Apostolorum Niceni & Athanasii articulos omnes recipiunt & consentunt. Atque id verissimum est. Neque enim inficiari oportet præsertim inter nos; quod adeo verum esse omnes intelligimus. Idem Lutherani negant velle se aliam doctrinam admittere, præter unicam istam, quæ propheta, Christum & Apostolos auctores habet; optare, quæ

Folio 1.

Folio 2.

ut paucissimis illis contenti essemus.---Et priscae Ecclesias imitaremur nec de recipiendis illis traditionibus cogitaremus, quas non constat luce meridiana clarius, fuisse à Domino nostro Jesu Christo, & ab ipsis Apostolis distatas atque institutas. Ita sentiunt adversarii nostri.---Nos contra seculi opinionem beatitudinis tuæ volumus credi.---id quod in Decreto tertiæ Sessionis Concilium Tridentinum.---statuit; nempe Christum atque ipsius Apostolos multo plura tum ad mores, tum ad fidem pertinentia docuisse.---quam ea quæ scripta sunt. Et tamen hoc aperte probare non possumus (nam planè fateamur inter nos.---tantum habemus conjecturas quasdam) tamen confitemur esse verum quia sic tenet Romana Ecclesia. Hic est in summa cardo totius controversiæ, hinc cunctis illi, hinc illa contentio.---Nam Apostolorum temporibus, ut verum tibi fateamur, sed silentio opusest, vel aliquot annis post ipsos Apostolos, nulla vel papatus, vel Cardinalatus mentio erat, nec amplissimos illos redditus Episcopatum & Sacerdotiorum fuisse constat, nec templa tantis sumptibus exstruebantur, nec erant Monasteria, nec Priores, nec Abbates, multo vero minus hæc doctrinæ, hæc leges, hæc consuetudines, sed neque imperium illud quod in Gentēs, & Nationes hodiè obtinemus. Quin omnes omnium Ecclesiarum Ministri Romanæ non minus quam cæterarum, ultro Regibus, principibus, & magistratibus parebant.---Nos Re probe examinatâ comperimus hanc Ecclesiæ gloriam, autoritatem & potentiam tunc primum exortam esse, cum in ea sagaces & solertes Episcopi præesse cæperunt, qui per occasionem à Cæsaribus contenderent, ut suâ autoritate ac potentiâ primatum & summam in alias Ecclesias potestatem, penes hanc sedem esse statuerent.

Folio 5.

Præterea Consilium nostrum esset, ut tua sanctitas Cardinalibus & Episcopis præciperet, ut Logicam, Sophisticam, Artemque Scholasticam & Metaphysicam, item decretales, sex Clementinas extravagantes, & regulas Cancellariæ, in sua quicque civitate legiat doceri publice curent. Utinam legendis huiusmodi libris homines ubique diligentius incubuissent. Neque enim res nostræ in huiusmodi deploratissimum statum adductæ essent, Sed hi contemptis melioribus illis disciplinis Græcæ & Hebræicæ linguæ operam dare, & mox Bibliorum versionem ad Græcæ & Hebræicam veritatem exigere examinareque ac Theologiæ & Antiquis Ecclesiæ doctoribus studere cæperunt. Unde damna illa quæ jam sustinemus Omnia exstiterent. Quare danda erit o-
pera

per ut studijs istiusmodi valere iussis, Scholasticam artem & tu-
um ius Canonicum homines repetant quibus Theologiae studia
sepulta pene arque obruta fuisse olim constat. --- Decretalium,
&c. meminimus ac non item Decreti, est enim perniciosus liber &
authoritatem tuam valde vehementer imminuit. Ita enim in-
quit Canon qui incipit Transferunt 24. Q. 3. Immutant menda-
cio veritatem, qui aliud prædicant quam ab Apostolis acceperunt.
Hoc plane Lutheranismus est axioma; Quid enim aliud quotidie
inculcant nostri adversarii, quam ne latum quidem unguem lice-
re ab his rebus quæ Apostolis fuere in usu recedere? At quis est
ex nostris qui non recedat sæpe quotidie? Certe vix umbram
quandam retinemus in nostris Ecclesiis ejus Doctrinæ & Discipli-
næ quæ Apostolorum temporibus sicut etiam initio attigimus flo-
ruerunt & prorsus aliam accersivimus.

Denique quod inter omnia Consilia quæ nos hoc tempore
dare possumus, omnium gravissimum ad extremum reservavi-
mus. Oculi hic aperiendi sunt, omnibus nervis adnitendum erit
ut quam minimum Evangelii poterit præsertim vulgari lingua, in
iis legatur civitatibus quæ sub tua ditione & potestate sunt, suf-
ficiatque tantillum illud quod in missa legi solet, nec eo amplius
cuiquam mortaliū legere liceat. Quamdiu enim pauculo illo
homines contenti fuerint tamdiu res tuæ ex sententia succedere,
eademq; in contrarium labi cæperunt ex quo ulterius legi vulgo
usurpatum est. Hic ille in summa est liber qui præter cæteros
hasce nobis tempestates ac turbines conciliavit quibus prope ab-
repti sumus: Et sane si quis illum diligenter expendat, deinde
quæ in nostris fieri Ecclesiis consueverunt singula ordine con-
templetur, videbit plurimum inter se dissidere, & hanc doctrinam
nostram ab illa prorsus diversam esse, ac sæpe contrariam etiam.
Quod simulatque homines intelligant, à docto scilicet aliquo ad-
versariorum stimulatī non ante clamandi finem faciunt, quam rem
plane omnem divulgaverint, nosque in visos omnibus reddiderint.
Quare occultandæ paucula illæ chartulæ, sed adhibita quâdam
cautione & diligentia, ne ea res majores nobis turbas ac tumultus
excitet. This last Paragraph, let English ears hear it.

*Last of all (say they) which we have reserved to the last place,
as the weightiest of all the counsels that we can give at this time. Your
eyes are here to be opened. You must endeavour, with all the power
you have, that as little as can be of the Gospel be read, especially in the
vulgar tongue, in those Cities which are within your power and ju-*

jurisdiction, but let that little which is wont to be read in the Mass suffice, and let it not be lawful for any mortal man to read any more than that. For as long as men were content with that little, your affairs succeeded according to your hearts desire; but they began to decline, and go back, as soon as it came in use to read more of it. This is in sum that Book, which above all others, hath brought upon us these storms and whirlwinds, wherewith we are almost carried away headlong. And truly if any man shall diligently weigh that Book, and then consider distinctly all those things which are wont to be done in our Churches, he will see that they differ very much the one from the other, and that this Doctrine of ours is altogether diverse from that, yea, and oftentimes directly contrary to it. Which as soon as men understand, being stirred up by some Learned man amongst the Adversaries, they make no end of clamoring, till they have laid open the whole matter, and rendered us odious unto all. Wherefore those few sheets of paper must be hid, and kept out of sight, but with some caution and diligence, lest the very doing of this, should increase the storm, and bring yet greater troubles and tumults upon us. This is their advice, with other things *eiusdem farinae*, too many to be here Transcribed. Ghostly counsel, of ghostly Fathers. Wherein, indeed, they state the Controversie between them and us aright, namely, That their departure from the Scripture, and our adherence to it, is that which hath begun and bred the Quarrel, and made the breach between them and us, and the name Protestant arise; then instead of trembling at his Word, and humbling themselves to reform by that unerring Rule, they enter into open Rebellion and Conspiracy against the Rule, to suppress it, and smother it, even in the spiritual Language of those Rebels, Who say, *Psalme 2. 3. Let us break their bands asunder, and cast away their cords from us*: For which, be that sits in heaven, laughs at them, and the Lord hath them in derision.

I find both these counsels mentioned by Pope Paul the 4th, and Pope Clement the 8th, in their *Index librorum prohibitorum*, published by them in pursuance of the Decrees of the Council of Trent. The former, in the letter L. under this Title, *Liber inscriptus, Consilium de emendanda Ecclesia*: And so Pope Paul the 4th, prohibits and condemns the Book, and Council, subscribed by himself, when he was Cardinal Peter Theatin: As the like change of judgment upon change of interest is commonly observed in *Aeneas Sylvius*, when he came to be Pope Pius the 2d. The latter counsel

counsel is mentioned in the letter C. under this *Italian Title*, *Consiglio d' alcuni Vescovi congregati in Bologna*. The counsel of certain Bishops met together in *Bononia*. This may suffice, as to a further Account of this matter.

In Cap. 7. of *humane Testimonies*, mention is made of *Epiphanius* his Testimony against Idolatry, and of the freedom of expression used by sundry *Romanists* concerning him, whereof take this further account. *Epiphanius* his words are these: Quando venissem ad villam, quæ dicitur Anablatha----Inveni ibi velum pendens in foribus ejusdem Ecclesiæ tinctum atque depinctum, & habens imaginem quasi Christi vel sancti cujusdam, non enim satis memini cujus imago fuerit. Cum ergo hoc vidissem in Ecclesia Christi contra auctoritatem Scripturarum, hominis penderem imaginem, scidi illud, & magis dedi consilium custodibus ejusdem loci ut pauperem mortuum eo obvolverent, & efferrent.-- Precor ut Jubeas.--in Ecclesia Christi ejusmodi vela quæ contra Religionem nostram veniunt, non appendi. *As we were going to Bethel* (saith he) *when I came to a Village called Anablatha, I found there a Vail hanging in the Church-door coloured and painted, and having an Image in it, as it were of Christ, or some Saint; for I do not well remember whose Image it was: Wherefore when I saw this, that the Image of a man hung in the Church of Christ contrary to the Authority of the Scriptures, I tore it in pieces. And, moreover, I counselled the Keepers of that place, to wrap up the dead body of a poor man in the said Vail, and so to carry him forth to be buried. And I do beseech you to give order, that there be no such Vails hung up in the Church of Christ, which are contrary to our Religion.*

He writes this to *John Bishop of Jerusalem*, and the Epistle is Translated by *Jerom*, a sign he liked it well; and so you have the Testimony of two Fathers together, both *Epiphanius* and *Jerom*: A Testimony so full and clear, that your Writers come forth against it one way, but five seven. Some of them, as *Rivet* notes, senselessly affirming; That he speaks it in regard of the *Ambrosiopolitans*, so *Tho. Waldensis*, as *Bellarmino* reports. Others, with as little sense, or reason, would have this passage to be supposititious, because, forsooth, they know not how to shape an handsome Answer to it, so *Bellarmino*, &c. But others of them, Heretick-like, say, That he did erre, and that one Swallow makes no Summer; and that they regard the practice of your Church, more than the Authority of *Epiphanius*. Thus *Salmeron*, *Sixtus Sinensis*, *Gregorius de Valentia*.

Epiph. Opera.
tom. 2. Epist. ad
Johan. Hiero.
fol. page 317.
Edit. Petav.
1622.

Riv. Crit. Sacre
lib. 3. cap. 29.
Waldens. Tom.
3. Lit. 19.
Cap. 157.
Bell. de Imag.
lib. 2. cap. 95.
Salmeron
Comment. in
1 John cap. 5.
Dis. 32.
Sixt. Sinens.
lib. 5. Annot.
247.
Greg. Valent.
de Idol. lib. 2.
cap. 7.

But may you thus depress the Fathers below your Church? May you thus advance your spurious Church above the Fathers, as the Pope doth his Nephews, above Kings and Princes? And may not we prefer the Scriptures above either you or them? But when you have said what you please, and tryed all the shifts you can, yet this Testimony of Epiphanius is an undeniable evidence against you, That the gross Idolatry of Image-worship, how fast soever it was then coming in, yet had not generally prevailed in his time. Helvicus placeth him upon the year of Christ, 376.

And seeing we are upon this, let us see a little further what your Writers say of Epiphanius, beside their anger at him for this Testimony, what general censure and character do they give of him? It may be a Divertisement here, not unpleasant, nor unuseful, to see how they handle him, that so it may appear whether they have any greater Reverence to the Fathers, than we. Melchior Canus saith of him, *Nihil ille graves Authores sequi solet.* Barnius is as rude as he, and saith, *ab omni scopo veritatis abhorreere quod apud Epiphanium legitur falsum item esse quod ait, &c.* Rivet refers the Reader to eight or nine places, wherein he shews his judgement freely concerning Epiphanius. But Petavius the Jesuite equals, if not exceeds his Fellows, *Per multa enim isthic falsa (saith he, false things) minimeque coherencia disputat.* And again, *Suspiciamus itaque multipliciter hallucinatum Epiphanium.* And again, in another place, *Tandem paucis illis verbis a sanctissimo eruditissimoque viro Epiphanio peccata sunt. Quorum admonere Lectorem officii est institutique nostri, excusate humanitatis, dissimulare aut tueri velle, neque officii, neque humanitatis est.* So many Errors (saith he) are here committed in so few words, by this holy, and this learned Man Epiphanius; of which Errors, to give the Reader warning, is both my Duty and Undertaking in these Animadversions. To excuse them is a piece of courtesie and respect; but to dissemble them, or to defend them, is no part either of Duty or Courtesie. Thus he. A sober, and a well-tempered Speech, and the more observable, because uttered by one that was so full of the gall of bitterness, as this Petavius was. But such Animadversions, such Reproofs as these, have these Writers of your own, thought fit to bestow upon Epiphanius: And now, what if we should say, that he, as well as some other of the Ancients, did hyperbolize, and exceed a little in his Encomiasticks of St. Peter; and that his words and expressions are not so wary, and so well guarded, as they might have been, in predicating the glories of that great Apostle. It appears from all this, that we should say no worse of him, nor handle him more unmannerly and irreverently, than your own Writers have done before us.

This may suffice, at present, for the further illustration of these matters. As also, for the Vindication of the True-Reformed Protestant Christian Religion, in the purity of it, as contained in the Holy Scriptures of the Old and New Testament, against the Roman Catholick Apostasie. *The Lord bless what hath been said, for the reducing and bringing home his lost sheep, and for the further Establishment of Believers in their most Holy Faith.*

FINIS



Can. Loc. The-
ol. lib. 11. p.
477.
Rivet. Critic.
lib. 3. cap. 28.
Baron ad ann.
Christi 310.
Sect. 15. an.
306. Sect. 45.
an. 326. Sect.
4. & 8 an. 327.
Sect. 7. ann.
338. Sect. 2.
ann 342. Sect.
50. ann. 306.
Sect. 45. ann.
310. Sect. 16.
Petav. Ani-
madver. ad E-
piph. lib. 1.
tom. 1. ad Ha-
res. Semaritan.
pag. 21. ad Ha-
res. 30. Herodi-
an. pag. 39. ad
Heres. Epicur.
pag. 20.

